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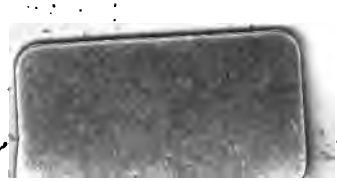

THE

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BY THE

REV. A. HEWLETT, M.A.,

OF ASTLEY, NEAR MANCHESTER.

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THE

CHRISTIAN COTTAGERS' MAGAZINE.

JANUARY, 1850.

A SALUTATION TO ALL THOSE WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

BRETHREN, BELOVED IN THE LORD, AND FOR THE LORD'S SAKE.

SPARED to the commencement of another year we may look backward with gratitude, and forward with humble confidence and hope. There is something to my mind, both solemn and cheering in thus addressing you; compelled to pen this letter several days before the year commences, it is a solemn thought that ere that period arrive the Lord may have called his servant hence; but it is also cheering to know that we are connected by a bond so strong, a tie so endearing and enduring, that

> "Nor joy, nor grief, nor time, nor place,
> Nor life, nor death can part."

The past year has been remarkable both as a year of national visitation, and, to many of us, of severe individual trial, and great personal deliverance. Many, very many dear Christian friends whom the Cholera spared, have been most severely tried in a variety of ways; but "good and gracious is the Lord"; he deals with his people as a father, pitying his children, and remembering that they are but dust. Never will 1849 and its peculiar trials and deliverances be obliterated from our memory, and

may it be His blessed will that so often as the remembrance of this year arises in our minds, our hearts may go forth in thankfulness and praise for sparing, pardoning, and restoring mercies.

The feeling of the Lord's mercies is deepened by reflecting on our own unbelief and ingratitude, so that we are obliged to bless his holy name that "he hath not dealt with us after our sins, nor rewarded us according to our iniquities." How astonishing it seems that unbelief should ever exercise any influence over us, after the multitude of his tender mercies towards us!

Now, my dear friends, we are entering on another year: its trials may not be of the same character, but they may be as numerous and as heavy as those of 1849. We may again be tried to the utmost bounds of faith and patience, yet shall we find that he is a faithful God,—the same exercise which tries our faith will test his faithfulness, and the same trial which draws out our love to him proves his love to us.

This number commences the sixth year of the pleasant work and labour of love to which the Lord has called his unworthy servant; many have been the temptations with reference to it, not a few arising from pecuniary difficulties, and a complication of circumstances connected therewith. I would fain hope that the little messenger will now be received for its own merits, where heretofore it may have been welcomed for the Editor's sake alone. I know that many precious souls are comforted by its appearance, and I hope they will do all in their power to extend its usefulness by increasing the sale. I cannot boast of its having obtained any distinguished patronage: my joy and comfort is that herein the truths of God's word are plainly, practically, doctrinally, experimentally, lovingly, and faithfully exhibited, and the people are cheered and encouraged thereby. The post frequently brings me my reward in the shape of a letter testifying of some spiritual comfort afforded, some light bestowed, some hopes brightened, faith increased, love stirred up, and hearts warmed, through the pages of the CHRISTIAN

COTTAGERS' MAGAZINE. This, I say, is my reward —this brings me down to the footstool of my covenant God in praise and thanksgiving—this strengthens my soul for the battle, and causes me, with renewed and redoubled vigour, to press on and labour, in season and out of season.

And now, beloved, on this NEW YEAR'S DAY, what shall be our motto, what our aim, what our desire? MORE SPIRITUALITY OF MIND, that in all our actions we may live to our God, acknowledge him, triumph in him, and glorify him. May our intercourse and communion with the Lord's people tend to this! May we be enabled to "provoke one another to love and good works! May we seek in every way the things whereby one may edify another. Avoid all strife and bickering; contend not for trifles; suffer the word of exhortation; be tenderly affectioned one to another; prize true Christian conversation; avoid every appearance of evil, and so "put to shame the ignorance of foolish men."

Every dispensation, circumstance, and trial has a bright side as well as a dark one; faith looks at the bright side, sees him that is invisible, and triumphs at the sight of things which are eternal. May the Lord the Spirit enable both writer and reader to live by faith, that finally, in the triumph of faith, they may enter into life eternal.

Thus prays your sincere friend and brother,

THE EDITOR.

A LETTER TO MY FRIENDS, CONTAINING A REPLY TO SEVERAL QUERIES.

MY DEAR FRIENDS,

I hope in this letter to notice the various communications and requests which have, from time to time,

been deferred for want of room. In fact, as month after month comes round, I find that the allotted number of pages falls short of containing all that I desire to include within them:—but it is useless taking up the room, and your time, with apologies.

"A CONSTANT READER" has indeed every reason to thank God and take courage; what a blessed testimony to the power and grace accompanying God's grace, when it causes the soul to tremble, to be humbled, to be enlightened, and yet to feel the secret workings of God's spirit, creating a love for his people and his ordinances; these are feelings with which the Lord's own are well acquainted, but of which carnal men are ignorant. No wonder that Satan, transformed into an angel light, at times stirs up the unbelief of your heart, to know whether these things are real, or you are under a delusion; dear friend, is salvation by Christ Jesus real? Is he suitable to you? then he answers for you; contemplate him as yours and yourself in him, and thus you shall be changed into the same image as from glory to glory.

Many thanks to "J. M." for his kind letter; what a mercy to know that our dear brother "T." was fully prepared for his change, and that though the angel of death had a commission to loose him from the body, yet that he was more than conqueror through him who loved him, and whom, through grace, he loved in return. With respect to the verse John xv. 2, "*Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit,*" I conclude the great difficulty is, in explaining the former part of the verse, in harmony with those portions of God's holy word which assert the blessed truth—the certainty of the final perseverance of the Lord's people in a course of faith and holiness, until they "at length through God's mercy attain to everlasting life." To my mind the fact is clear that the distinction here made by our blessed Lord of *unfruitful* and *fruitful* branches in the vine, is neither more nor less than the distinction between the nominal professor, and the person truly called by God's grace;

the former is united to Christ, by name only, and as such, is fitly represented by a vine-branch bearing leaves but no grapes, and as the vine dresser cuts off all such branches, so the heavenly husbandman doth, sooner or later, break off from their professed union with Jesus, all who bear no fruit. To this exposition the English reader is apt to object, "but the passage speaks of him as being in Christ, 'every branch *in me* that beareth not fruit,'" but those two words might without any impropriety be transposed so as to read thus—Every branch that beareth not fruit in me, he taketh away; bearing in mind two facts, first, that Christ speaking to the Church by Hosea, says, From me is thy fruit found, and that we must have the fruits of perfect righteousness *in* Christ, ere we can bring forth the fruits of the spirit *by* him; you will perceive that the explanation is both easy and scriptural; and this is further strengthened by remembering that, Judas, the traitor, was present at the time these words were uttered, and doubtless the words had their first fulfilment when he went out from them, that it might be made manifest that he was not of them, no more than a *nominal Christian.*

"M. F." is anxious to obtain a solution to the following difficulty, which I give in his own words—"*On various occasions when my path of duty has appeared doubtful and difficult of discovery, I have most earnestly sought divine instruction, and in my decision have carefully avoided the bias of inclination, and hoped that I had indeed attained the desired answer to my petition; but, alas! a very short time only had elapsed before I had cause to lament the false step I had been permitted to take. Truly I have longed for an unmistakeable token to direct me, and have found it difficult to silence the questionings of unbelief. Does the inscrutable wisdom of our heavenly Father sometimes suffer us to go astray with the prayer on our lips "Guide me," and the promise in our hands "I will guide thee with mine eye?*"

Is this an uncommon case? Do not many hearts re-echo the enquiry, and say, "I, too, have been simi-

larly exercised"? For my own part, I have long felt that to clearly discern my course in a doubtful matter, was one of the hardest things in Christian experience. Many a time have I besought the Lord to shew me which was the right course to take, and then, having obtained an answer, found the result to be anything but what I expected and wished, or conceived to be for the glory of God. Now, dear friend,—for such, though unknown in the flesh, is every dear child of God, you shall have the result of my cogitations on this subject. I would first premise that wherever or whenever any course or path presented to our view would involve a doing violence to conscience, or a sacrifice of principle, our duty is, at any and every cost to avoid it; then, in other matters, having made the difficulty a subject of earnest prayer, I take the course which seems to lay open before me; or, if I have been unable to come to any conclusion in my mind, I take the advice of unprejudiced Christian friends, and then act accordingly; often, as I before observed, the event disappoints me, I feel I have gone wrong, speaking after the manner of men; I then seek pardon of my Lord if I have unintentionally followed some secret feeling of my own corrupt heart, and beg to be allowed to retrace my steps, but if this be not permitted, that I may have grace and strength to bear all that shall ensue, and to derive some good from it. If you have read the "First Twelve Years", you must have been struck with this in my removal from Astley to Lockwood,—there, the way seemed to be made so plain that I could not mistake it; yet, after a very short time, I found myself so uncomfortable that I could not be satisfied; the people here, too, were also most unsettled; yet I do not doubt that I took the step directed of God, and best calculated to promote my own, and other persons' spiritual interest, and the Lord's glory; I do not know whether I shall appear to be sufficiently explicit, but my meaning is this,—there are many steps which appear to us to be false steps, because we cannot see the design or end of them, but which, in the Providence of God, will hereafter appear to be

the most important in the accomplishment of some of his purposes.

Do not think you have troubled me,—let me hear from you at any time, but do not complain if I try your patience in the matter of a reply.

To "M. M." I must say, dear brother, your sweet papers have been much blessed of the Lord. More than one reader has written to acknowledge that. May we be led much in prayer for each other, that we may realize more fully what we write.

To "SUNDAY SCHOOL TEACHERS" my best thanks are due. The preceding article will perhaps explain why more pieces have not been given bearing on their labours, and affording them a help; at the same time I hope that MOSES AND AARON will be continued through this year, and perhaps other interesting matter also.

"A STRANGER TO THE COVENANT OF GRACE."—Dear friend: allow me to ask you two or three plain questions. Are you convinced that you are a sinner against a just and holy God? If so do you think you can atone, either altogether or in part, for your sins? If not, do you believe that salvation by Christ is a *full, sufficient, and complete sacrifice, atonement, and satisfaction* for all who come to him as helpless sinners? This is the Scripture doctrine, and whatever you are, or have, or lack, or are not, all is as nothing,—His full hand contains everything for you, to give you what you have not, to make you what you are not, to save, bless, control, and guide even to the end; when you are brought there to look neither at your sin, nor your goodness, nay, not even at the Covenant itself, but as contained and centred in Christ, then you will begin to have true peace, not before. My earnest prayer for you is, that the Lord the Spirit may very soon thus testify of Christ to your soul, and

> "Your cheerful song will *doubtless* be
> Hear what the Lord hath done for me."

To "M. B." How rapidly do the moments fly; month after month has passed by, and your question still remains unanswered, not forgotten;—was it not

Ps. lv., 10th and following verses? I would make one observation which may serve as a key to the opening of many passages in the Psalms. They are almost all *prophetical*, so that while David is speaking *literally* of his own *state, trials, hopes, deliverances, gratitude*, and *prayerfulness*, he is also speaking practically and figuratively of those which the blessed Redeemer as the head, and his Church, as the members of his body, experience and pass through. David then is speaking of his trials when Ahitophel lifted up his heel against him;—in the person of Christ, he speaks of the treason of Judas; the language also may and does express the feelings of God's people when any that have walked with them forsake, betray, desert, and speak evil of them. This is as much as I can see in the passage at present. I hope it may be a means of procuring me another letter from my dear friend before long.

To "D., of Jersey." I must now attempt to offer a word of encouragement. He says—"he believes himself past remedy of being saved, though once, which may be about eight years ago, his hope was steadfast and sure, he saw in Jesus his sins nailed to the tree, and his love towards him for having so loved him was indeed heavenly; a peace and love which astonished him (this lasted about three months, the writer was then but twelve years old), but how can he describe the fall, the mighty fall he has sustained, how the devil tempted, and tempted with success, his fallen soul, and kept him in bondage eight long years. Believing his own perdition, and so putting no restraint on his evil passions, sinking deeper and deeper into sin, till sin the blackest was as common with him as breathing. The thought of having grieved God for ever is now unbearable. He was lately led to communicate his state to a Christian friend, who is a reader of your Magazine. He gave him your number of September last, where a case much similar is stated, entitled "A Christian Experience", also the No. 11 of your Plain Sermons, which has produced in him a faint hope, but there still remaineth a portion of Scripture which has

always been (so to say) his stumbling block, Heb. x. 26—29 and 36. I write with the hope that you will have the kindness to give the explanation of these verses in the next number of your Christian Cottagers' Magazine." First of all, dear young man, let me exhort you to do as Jonah did, when he was cast out of God's sight,—look again towards his *mercy seat*, that is, Jesus; and, as the prodigal, say "I will arise and go to my father." Remember how Jonah was heard, and how the prodigal was received; remember, too, how the Lord looked on his poor servant as mentioned in Isaiah lvii. 18, and how he listened to the moans of Ephraim, Jer. xxxi. 18, 19, and do not forget his exhortation in Jer. iii. 12, 14, 22. Now, as regards the passage you quote, remember that it was addressed in the first place to the Jews, who had professed to receive Christ; and it is a warning against Apostacy, and against the imagination, prevalent among them, that they could bring again the sacrifices appointed by the law, and thus be restored. You must notice now that the apostle states here certain facts, facts which your own experience at the present fully confirms; after you have sinned wilfully, you can find no more (no other) sacrifice for sins; your tears will not do, your prayers will not do, your alms deeds, your kindness to God's people, your future conduct, will all be of no avail; these fail to avert that fearful looking for of judgement. You have agreed to your own condemnation; you acknowledge that you have as much as in you lies done despite to the spirit of grace, and crucified the Son of God afresh; now do you not feel this to be a sorer punishment than death, the mere separation of the soul from the body, which was the punishment under the law; now the child of God, the backsliding rebel, needs no severer punishment than is inflicted by his own conscience, and will continue till he betakes himself to the *only sacrifice*, the only *High Priest*. By bearing in mind that the passage is intended as a warning to the unfallen, instead of a rebuke to the fallen, you will see, I trust, that it is no stumbling block.

May the Lord himself, the Holy Ghost, lead you again into the enjoyment of his love, that you being now, more than ever, sensible of your own sinfulness and weakness, you may magnify, more than ever, the riches of his grace, and rejoice in his unchanging love. May I add that I hope at some time to hear from you again.

Have I forgotten or overlooked any dear friend's question? If I have pray write again; and allow me now to thank you, ask for a remembrance in your prayers, and subscribe myself

Your faithful and affectionate

Brother in Christ,

THE EDITOR.

ON THE PERSONALITY, &c. OF THE HOLY GHOST.

An account of his internal and external works—his extraordinary acts, gifts, and operations in, on, and for the benefit of, his church.

(Continued from Page 372, Vol. v.)

THERE hath been an outward and visible manifestation of all the divine persons in God, at the baptism of Christ, where the Son of God was seen in our nature, parting the mystic wave; the Father, by an audible voice from heaven, pronounced, "Thou art my beloved Son, in whom I am well pleased," Mark i. 11, and the Spirit was seen "descending like a dove," pointing out Immanuel to be the Christ of God, Jno. i. 32—34. This sacred agent works on men both internally and externally. His works are wonderful. His acts, gifts, and operations in the souls of the elect, on them, and for the benefit of his church, are extraordinary; such as, when rightly viewed, proclaim him to be the Lord God Omnipotent. I will divide the subject of the present section into two parts. I will first give an account of the internal work of the Holy Ghost. And secondly, of the

external works, and extraordinary acts, gifts, and operations of the Holy Ghost, in and on his church, for the benefit thereof.

I begin first, to give an account of his internal work on the souls of the elect.

His first work is a supernatural creation, which he produces in them by his own Almighty energy, in which their will has no act. By this supernatural birth and life, which he produces in them, and communicates to their souls, they become fit subjects for him to act further on, which he does by convincing them of sin, by letting them feel the guilt of it, opening their minds to see the exceeding sinfulness of their nature, life, and actions, and thus making way for them to receive salvation from the Lord, as the free gift of mere grace. And thus he disposes them, on their receiving and believing on Christ, to give him the entire glory of their complete salvation. He, by his Almighty energy, removes the convinced sinner off himself, and fixes him on Christ. He lives in Him as the fountain of spiritual life, and puts forth his influences in the soul, agreeable to our Lord's account, who says, speaking of the believer, "The water that I shall give him, shall be in him a well of water, sprinking up into everlasting life," Jno. iv. 14. The Holy Ghost becomes, in his gracious office to the believer, the Spirit of grace and of supplications. He opens the mouth in prayer, enlarges the heart at the throne of grace, teaches the believer how to pray, and what to expect from the Lord. To be brief, the Holy Ghost begins his work in the souls of the elect in regeneration, and carries it on effectually, converting them to love the Lord their God, by showing to them, and proving in them, that they are reconciled unto God by the death of his Son, that he hath freely forgiven them all trespasses, and loved them in Christ from everlasting. He shows them their interest in Christ, by taking of his things, and showing them unto them, and thereby giving them clearly to know Christ, his righteousness, blood, fulness, and grace, and their union with, interest in, and title to, him, and all the blessings

and benefits of his great salvation. He pronounces the sentence of justification in their consciences. Hence, Paul says, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. He is the Spirit of adoption, and he bears witness *to* (not *with*) their spirits, that they are the children of God. "And if children, then heirs; heirs of God, and joint heirs of Christ," Rom. viii. 16, 17. Thus he carries on, and produces the fruits of sanctification, which causes them to grow in grace, and go on in a final perseverance in the fruits of holiness, the end of which is everlasting life. These are the outlines of the internal work of the Holy Ghost in the souls of the elect of God, and members of Christ, who are filled "with all joy and peace in believing, and abound in hope, through the power of the Holy Ghost," Rom. xv. 13. Having thus given a general scheme, or view, of the Holy Spirit's internal work in the souls of the redeemed of the Lord, I proceed, secondly, to give an account of his external works, and extraordinary acts, gifts, and operations, in, on, and for the benefit of the church of Christ, who is expressly styled "The living God," Heb. iii. 12.

The first great and extraordinary works, acts, gifts, and operations of the Holy Ghost, which I style external, began on the day of Pentecost, and were more or less continued throughout the apostolic day; whereby he proved himself the founder of the New Testament church, who built it upon the everlasting foundation which the Father had laid in Zion, and framed and knit all the building into a holy temple in the Lord.

As there was a period fixed on for the manifestation of the Son of God in our nature, so there was also a fixed time for the descent of the Holy Ghost. Our Lord was incarnate in the fulness of time. He, having finished his work, which the Father gave him to do, was received up into heaven, and crowned with glory everlasting. Ten days from his ascension, on the Festival and day of Pentecost, the Holy Ghost was given, according to Christ's most true and faithful promise, Acts i. 5. He came down from the Father and the Son, being, according to the economy of the covenant,

sent by them, to testify of Christ that he was the Son of God, the true God, and that eternal life was in him. He came down to glorify Christ, in the hearts of his apostles and believing people. He came down to bring all things to their remembrance, which Christ had spoken, done, suffered, promised, and revealed unto them. He came down with a sudden great sound, as of a rushing mighty wind, expressive of the power and efficacy of his grace, which is mighty and irresistible, secret, and invisible, carrying all before it, casting down the strong holds of sin and Satan. And it filled all the house or room, where all the apostles and others, who were waiting on Christ, for the fulfilment of his promise, were sitting; which might be symbolical of the spread of the everlasting gospel. On this there were presented to their view visible appearances. Which appearances were like parted flames of fire. And these parted flames looked like tongues, and sat upon each of them; one upon one of them, and another upon another of them: or many on each of them. That is, the Holy Ghost in the appearance of fire. Hereupon, they were all filled with the Holy Ghost, with his gifts and graces. They were now baptized with the Spirit, and began to speak divers languages. One spoke one language, and another another; and sometimes the same person spoke one language, and sometimes another. In this visible descent, and symbol of his presence, the personality of the Holy Ghost was realized; and as in his former descent in a bodily shape like a dove, and resting and remaining on Christ, his distinct personality from the Father and the Son, was declared; so likewise it was on the day of Pentecost, when he descended and rested on the apostles and assembled church of Christ. And this was one of the great and extraordinary acts, whereby the New Testament promise was accomplished. The great promise of the Old Testament was, that the Son of God should be given a covenant for the people, Isa. xlii. 6. The one grand promise to be fulfilled under the New Testament, yea, at the commencement of that dispensation, was, that the Spirit should be poured out, Joel ii. 28. He descended to prove, that Christ was crowned in heaven by the Father, and to demonstrate that Jesus

of Nazareth, whom the Jews with wicked hands had crucified and slain, was constituted by Him, both Lord and Christ, King of Kings, and Lord of Lords; that he was invested with office, power, and authority over all things; exalted above every name, that to him every knee shall bow; that all power was given Him in heaven and on earth, and that He was appointed the head of the church, his mystic body, the fulness of him which filleth all in all. Thus the Holy Spirit, on this descent of his, glorified Jesus. The fruits and effects it produced were wonderful. The apostles spoke the word of God with boldness. They publicly declared the wonderful works of God: the great truths, mysteries, doctrines, and secrets of the everlasting gospel. The Lord the Spirit had continued as the Spirit of Christ, the ministry of the prophets in the Old Testament church, by whom he testified of the sufferings of Christ, and the glory that shall follow on his exaltation and coronation in heaven. And he now descended to qualify the apostles for bearing their testimony for Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8." And accordingly they preached the gospel with the Holy Ghost sent down from heaven, 1 Pet. i. 12. The immediate effects of it were the conversion of three thousand on the day of Pentecost, and five thousand shortly after.

The Holy Ghost was pleased to crown his descent with external demonstrations of his power, presence, and majesty. He conferred on the apostles, and others, miraculous gifts. He enabled them to work divers miracles on the bodies and minds of men! to heal the sick by a word, and sometimes by a touch, Acts iii. 6, 7; Acts v. 15, 16; xix. 11, 12; to raise the dead, Acts ix. 40; xx. 9, 10; to cast out devils, Acts xix. 12; xvi. 18; and to strike with blindness and death such as sinned grievously, or opposed the truth, Acts v. 4, 5, 9, 10; xiii. 11. These were external extraordinary works, performed by the power of the Holy Ghost, and wrought by the apostles to confirm gospel-truth, and to strike terror into the minds of the opposers and and persecutors of it. And these great and miraculous gifts were continued throughout the apostolic day, and

then ceased. The gifts of the Holy Ghost, which were eternal, and were then bestowed on the ministers and members of Christ's church, at least on some of them, were, as enumerated by Paul: 1. The word of wisdom; 2. The word of knowledge; 3. The gifts of healing; 4. The working of miracles; 5. The gift of prophecy; 6. A discerning of the spirits; 7. Diverse kinds of tongues; and 8. The gift of interpretation of them. All these gifts were bestowed on the church at Corinth. The members and ministers of it abounded in them. They were spiritual gifts conferred by the Holy Ghost, as Lord and God, in a sovereign way and manner, according to his own will. Yet they did not make those on whom they were bestowed spiritual, as fully appears from what Paul declares concerning many of the members of the visible church of Christ at Corinth. They were bestowed for the use and benefit of Christ's church, and to answer some peculiar ends in the apostolic age. Thus God bore witness, "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," to the gospel of his dear Son.

The operations of the Holy Spirit in, and on the church of Christ, and for the benefit of it, were great and extraordinary. He continued his life-giving presence, power, and influence with his word, for a long season. He brought in multitudes of elect souls, by the preaching of the word to the obedience of faith. He enabled the church of Christ, and the true ministers of it, to endure persecutions, and even to grow thereby. He was with the people and ministers of Christ, and gave them strength equal to their days. He added to the church daily such as should be saved. He consecrated the New Testament Church, sanctified the offering up of the Gentiles, *i. e.* their devoting their souls and bodies, property and all, to Christ and his service. It was "acceptable, being sanctified by the Holy Ghost," Rom. xv. 16. He wrought on some externally, on whom He did not work by the mighty energy of his power. We read therefore of some, who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, who had tasted the good word of God, and the powers of the world to come, that fell away, and

became final apostates, as Judas did, who had been an apostle. Heb. vi. 4, 5, 6. These persons were but temporary believers. They were not born again. And like as the Spirit of the Lord, departed from Saul; so he departed from these professors, having never been to Saul, nor to them, an indweller in their souls. Yet it was to answer some end to the real church of Christ, that these persons had been once external members of it. Hereby real saints would be led to know, and feel, that grace in their souls is far beyond all gifts, that regeneration and conversion to God, may be, and are, where these gifts are not; and that those things which accompany the true knowledge of Christ and his salvation, viz., faith in Him and love to Him, are those gifts and callings of God which are without repentance, and which, where they are once given and bestowed, remain for ever.

I close this section with observing, that all the gifts and operations of the Holy Ghost, are eventually for the benefit of the church of Christ. He loveth the elect spouse and bride of Christ, and is the life, the soul, the breath, the one universal spirit, which lives and breathes through it, and in it. He inspired the prophets of the Old Testament, and the apostles and evangelists of the New, to write scripture, and they wrote as they were moved by the Holy Ghost. 2 Pet. i. 21. The scriptures are infallible. The Holy Ghost works effectually, by the reading of them, in the hearts of the elect. He wrought by the preaching of them in the ministry of the apostles, and turned sinners from darkness unto light, and the power of Satan unto God. He works still by the reading, preaching, and spiritual expounding of them, by the ministers of his own sending and ordaining. He it is who continues the standing ministry of the gospel, who qualifies men to preach, and who clothes the word with power. Conversion is his continued miracle in the church. He will abide with the church, ordinances, and ministers of Christ, to the end of the world, to supply the want of Christ's bodily presence. "Lo, I am with you (says Christ to his apostles and people) *alway, even to* the end of the world. Amen."

Matt. xxviii. 23. This he cannot be, but by his Spirit; which is a proof of the Spirit's immensity and omniscience. He must know the whole heart of Christ, the love of God the Father, and all the cases of all the militant church of Christ. He must be present with each and every one of them at all times, in all places, and cases. He must be present at all instituted worship, with the universal, with the collected, and particular churches; yea, with each individual of Christ's purchased flock, even to the end of the world, or the promise of Christ must fail: which it cannot, his name being true and faithful, Rev. iii. 14. his person invariable, and his word immutable. Heb. xiii. 6, 8. Heaven and earth shall pass away; but his word shall not. Matt. xxiv. 35. This great promise of Christ to his church, concerning his being with them always, even unto the end of the world, sealed with his own Amen, may be looked on as his great, last, and universal promise, fulfilled by the presence, grace, influence, unction, and blessing of the Holy Ghost, the substitute of Christ, his representative, and founded on the everlasting covenant settlements of the sacred Three, proclaimed by Jehovah the Father thus: "As for me, this is my covenant with them, (i. e. with the church of the Redeemer,) saith the Lord; my Spirit, that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. lix. 21. I close this section, and first part of my scripture testimony of the personality, distinct existence, co-equality, co-eternity, and essential union of the Holy Ghost, with the Father and the Son in the incomprehensible Godhead with the account of his work and office in the economy of his everlasting covenant, of his union, with his relation and interest in the elect, his internal work, influence, and operations on their souls; and his external and extraordinary works on the behalf of the church of Christ, with prayer to his Divine Majesty, beseeching him to accept the same out of the *riches of his* own grace, and bless the reading of

it as far as seemeth good in his sight. I ask this Holy Spirit, for the glory of thy most holy name, to whom, with the Father and the Son, I desire to ascribe all the glory, praise, and honour, which belong unto THEE as ONE in the same boundless nature and essence with the Father and the Son, to whom be equal and unceasing praise throughout all thy church to eternal ages. Amen.

THE VIRTUE AND VIGOUR OF THE PROMISES.

(*Continued from page* 238.)

The Soul.—If I say I will forget my complaint; I will leave my heaviness, and comfort myself; then am I afraid of all my sorrows (John ix. 27, 28.) When I would comfort myself against sorrow, my heart is faint within me (Jer. viii, 18.) For through sorrow of heart my spirit is broken. (Pro. xv. 13.)

The Comforter.—Encourage thyself in the Lord, (1 Sam. 30, 36.) whose delights are with the sons of men (Prov. viii. 31.) In the multitude of thy thoughts, let his comforts delight thy soul (Ps. xciv. 19.) For he delighteth, (Isaiah lxii. 4.) and will have his joy fulfilled in thee, (John xvii. 12.) that thou mayest always rejoice (Phil. iii. 1. and iv. 4. Ps. xxxiii. 1, and xcvii. 12, Isaiah xli. 16.) The Lord comforts all that mourn (Isaiah lxi. 2, and lxvi. 13, xlix. 13, Isaiah li. 12, and lxvi. 13, 2 Cor. i. 4. and vii. 6.) Hold fast thy confidence, and the rejoicing of thy hope, firm unto the end, (Heb. iii. 6.) Do not quit the crown of thy rejoicing in the hour of temptation, (Rev. iii. 11.) If the arrows of the almighty be within thee, and the poison thereof drink up thy Spirit, (Job vi. 4, Psalm xlv. 5. 1 Thess. ii. 19.) There is balm in Gilead, and a physician there (Jer. viii. 22.) The tender-hearted Samaritan will pour in oil and wine into thy wounds and have compassion upon thee, (Luke x. 33, 34.) The great Comforter, (John xiv. 16.) who in all tribulations, (2 Cor. xiv.) comforteth

those that are cast down (2 Cor. vii. 6.) And revives the heart of the contrite ones, (Isaiah lvii. 15.) will anoint thee with the oil of gladness, (Isaiah xlv. 7.) and cherish thee (Isaiah li. 12.) with the sweet wine of his consolations. (Amos ix. 13. Cant. ii. 5.) He that was sent to bind up the broken hearted, and to comfort all that mourn, (Isaiah lxi. 1, 2.) will not leave thee comfortless. (Job xiv. 18) He will restore comforts unto thee, (Isaiah lvii. 15.) and make thy consolations to abound, (2 Cor. i. 5.) in everlasting joy (Isaiah lxi. 7.) The spirit of man is the candle of the Lord, (Pro. xx. 27.) which he has quickened. (John vi. 63. 1 Peter iii. 18. Eph. ii. 1., and lighted. (Ps. xviii. 28. And seeing he is become thy everlasting light, (Isaiah lx. 19. 20.) and thou art made one spirit with him, (Cor. vi. 17. and John xvii. 21.) having received the Spirit of Adoption, (Rom. viii. 15.) and the Spirit of Faith, (2 Cor. iv. 13. Gal. iii. 14.) and art thereby strengthened with might, (Eph. iii. 16.) Why shouldst thou faint? (2 Cor. iv. 16.) and suffer thy spirit to be broken? (Ps. xlii. 5,11. and cxliii. 3. 7.) andnot rather be glad in the Lord, (Ps. xxxii. 11. Phil. i. 4. and iii. 1.) and rejoice with him, who, though he was a man of sorrows, and acquainted with grief, (Isaiah liii. 35.) yet rejoiced in spirit, that the Father should have revealed the eternal counsel of his good will to be the matter of thy continual joys. (Luke x. 20. 21.)

The Soul.—What shall I say then after this? (Ezra ix. 10. Rom. vi. 1.) He who did bear my iniquities, and carried my sorrows; he who was wounded for my transgression and broken for my iniquities, (Isaiah liii. 4.) Is he not able to justify me? (ver. 11.) Shall not his soul which he poured out unto death, (ver. 12.) be a sufficient offering for my sin? (ver. 10.) Is not he that did tread the winepress of the fierceness and wrath of the almighty God, (Rev. xix. 15.) the King of Kings and Lord of Lords, (ver. 16.) able to save me? (Heb. ii. 18. James iv. 12.) O will not he, that so loved me, that he gave himself to death for me? (John. xv. 13.) Deliver me from all my transgressions? (Ps. xxxix. 8.) and from the wrath to

come? (1 Thess. i. 10.) seeing the Father has given him power over all flesh? (John. xvii. 2.)

The Comforter.—Yes verily, he is able and willing also to save thee to the utmost, (Heb. v. 7, and vii. 25., and vii. 18., John xvii. 24., Eph. iii. 20.) for he justifies the ungodly, (Rom. iv. 5, 25., Isa. l. 8, Rom. viii. 33. and v. 16. 18.) and giveth eternal life unto them. (John i. 28.) And this is the will of God, that whosoever believes in his son, should have life everlasting. (John vi. 40 and xx. 31.) In him shalt thou be justified and shalt glory, (Isa. xlv. 25. Rom. iii. 24, 28, and v. 1., Tit. iii. 7.) Thou wast bought with a price, (1 Cor. vi. 20.) purchased with the precious blood of Christ, (Acts xx. 28., 1 Peter i. 19., Rev. v. 9.) and God has given his own son to be the propitiation for thy sins, (1 John, ii. 2. and iv. 10., Rom. iii. 25.) so that thou mayest now joy in God, being reconciled to him through the Lord Jesus Christ, by whom thou hast received the atonement. (Rom. v. 10 11, and iii. 25.) The offering of the body of the Lord Jesus Christ, as an everlasting sacrifice, has perfected thee for ever. (Heb. x. 10, 14.) Thy Redeemer is mighty, (Pro. xxiii. 11., Isa. lix. 1., Dan. iii. 17.) to deliver thee, (Heb. vii. 25. and Isa. i. 21.) for he is God, the Lord, to whom nothing is impossible. (Gen. xviii. 14. Jer. xxxii. 17, 27. Rev. i. 8.) The Lord thy God will deliver thee (Ps. l. 15. 2 Cor. i. 10. He whom God has exalted to be a Saviour, (Acts v. 31. and xiii. 23.) by his grace shall save thee. (Acts xv. 11. Ps. lxxx., iii. 7, 19. Ps. cvi. 8. Eph. ii. 5. 8. Tit. iii. 7. Ps. lv. 16. 1 Tim. i. 15. Jer. xxx. 11, and xv. 20. Rom. iii. 24.) He that was anointed to preach the gospel to the poor, sent to heal the broken hearted, to preach deliverance to the captive, (Luke iv. 18.) and the opening of the prison to them that are bound, Is. lxi. 1.) He will deliver thee, and honour thee, and thou shalt glorify him. (Ps. l. 15. and xci. 5. Rom. iv. 25. 2 Cor. i. 10. Col. i. 13.) He that was delivered to death for thy offences (Rom. iv. 25.) is the God of thy salvation, (Ps. xviii. 46. and xxiv. 5. and iii. 8. Jonah ii. 9. 2 Sam. xxii. 4. Acts iv. 12.) and will deliver thee

from the wrath that is to come. (1 Thess. i. 10. Rom. v. 9. Eph. i. 3. 4. 5.) Thou shalt be saved in the Lord with an everlasting salvation. (Isa. xlv. 17.) He whose name is Jesus shall save his people from their sins. (Matt. i. 21. Luke iii. 6.) The son of man did come to seek, and to save that which is lost. (Luke xix. 10.) God sent his son into the world, that the world, through him, might be saved. (John iii. 17.) For a faithful saying it is, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, (1 Tim. i. 15.) in whom thou hast redemption throngh his blood, even the forgiveness of sins, according to the richness of his grace. (Eph. i. 7.) And the glory which the Father gave him, has he vouchsafed on thee. (John xvii. 22.) Nor can he have any rest, till thou be, where he is, that thou mayest partake of the fulness thereof. (ver. 24.)

MOSES AND AARON.

Sect. ix.

THE ASSIDÆANS.

It is much controverted whether the Assidæans were Pharisees or Essenes, or what they were. Were I worthy to deliver my opinion, or, as the proverb is, to thrust in my head amongst the heads of those wise men; I conceive of the Assidæans thus: Before their captivity in Babylon, we shall find the word 'Chassidim,' translated 'Assidæans,' to signify the same as 'Tsadikim'—just, or goodmen. Both were used promiscuously, the one for the other, and both stood in equal opposition to the Reschagnim; that is, ungodly or wicked men. At this time the whole body of the Jews were distinguished into two sorts, Chassidim and Reschagnim—good and bad.

After their captivity, the Chassidim began to be distinguished from the Tsadikim. The Tsadikim gave themselves to the study of the Scripture. The Chasidim studied how to add unto the Scripture.

Secondly, The Tsadikim would conform to whatever the law required. The Chasidim would be holy above the Law. Thus to the repairing of the temple, the maintenance of sacrifices, the relief of the poor, &c., they would voluntarily add over and above to that which the law required of them. Whence it is noted, that those were Chasidim who would say, 'What is mine is thine, and what is thine is thy own:' those Reschagnim, which would say, 'What is thine is mine, and what is mine is mine own. And it is probable that that middle sort mentioned in the same place, who would say, 'What is mine is mine; what is thine is thine own,' were the very Tsadikim.

At this time the body of the Jews were distinguished into three sorts, in respect of holiness. First, Wicked and ungodly men. Secondly, Just and righteous men. Thirdly, Holy men, or good men; these, of all others, were best reputed and beloved of the people. The apostle shewing the great love of Christ dying for us, amplifieth it by allusion to this distinction of the people: Christ died for the ungodly. Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die, Rom. v. 6, 7. The gradation standeth thus:—some peradventure would die for one of the Chasidim, a good man; scarcely any for one of the Tsadikim, a just or righteous man; for the Reschagnim, or, ungodly, none would die. Yet Christ died for us ungodly, being sinners, and his enemies.

Now, as long as these works of supererogation remained arbitrary and indifferent, not required as necessary, though preferred before the simple obedience to the law, so long the heat of contention was not great enough to breed sects and heresies. But when once the precepts and rules of supererogation were digested into canons, and urged with an opinion of necessity, then from the Chasidim issued the brood of Pharisees; and also from them (as it is probably thought) the heresy of the Essenes, both obtruding unwritten traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the Tsadikim, in heat of

opposition, rejected not only tradition, but all Scripture, except only the five books of Moses, for which reason they were called Karaim. Some are of opinion they rejected only traditions, and embraced all the books of Scripture, which opinion soever we follow, they had their name of 'Textmen,' or, Scripture readers, because they adhered to Scripture alone, withstanding and gainsaying traditions with all their might. And if we follow the latter, then all this while the Karaim were far from heresy. But in process of time, when from Sadok and Baithus these Karaim learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead, the Karaim became complete Sadducees, and perfect heretics, taking their denomination from their first author, Sadok. The time of each heresy's first beginning, shall be more exactly declared in their several chapters.

A WEDDING RING, FIT FOR THE FINGER.

"And the Lord God said, it is not good that the man should be alone: I will make him a help meet for him," *Gen.* ii. 18.

CHRISTIAN READER,

IT is not good weighing one's own worth in such unequal balances, where the feather of opinion turns the scales. One spoke can never stand still, whilst the whole wheel turns round. The gifts and oracles of Christians lay in common till envy made the first enclosure. Here thou mayest shew thy wisdom, in spinning a fine thread out of course wool. Do not hurt him by thy malice who would help thee in thy marriage. Who would plant a piece of ordnance to beat down an aspen leaf, which, having always the palsy, will fall alone? This piece neither desires supplanters nor deserves supporters. It comes forth as a pressed soldier, not as a volunteer; what it was

in preaching, it is in publishing. There is not one cubit added to its stature to secure it from the avenger of blood. It flies to thy city of refuge. Let him who sows his pains, reap thy prayers.

Thine, in the Lord Jesus,

1729. W. SECKER.

HUMAN misery is to divine mercy, as a black foil to a sparkling diamond, or as a sable cloud to the sunbeams, Ps. viii. 4, Lord, "what is man, that thou art mindful of him!" Man is,

In his Creation, Angelical.
In his Corruption, Diabolical.
In his Renovation, Theological.
In his Translation, Majestical.

An Angel in Eden.
A Devil in the World.
A Saint in the Church.
A King in Heaven.

There were four silver channels in which the chrystal streams of God's affection ran to man in his creation.

I. In his Preparation.
II. In his Assimilation.
III. In his Coronation.
IV. In his Association.

In his *preparation.* Other creatures received the charter of their beings by a simple fiat; but, there was a consultation at his forming, not for the difficulty, but for the dignity of the work. The painter is most studious about that which he means to make his masterpiece. The four elements were taken out of their elements, to make up the perfection of man's complexion. The fire was purified, the air was clarified, the water was purged, the earth was refined: when man was moulded, heaven and earth were married; a body from the one was espoused to a soul from the other.

II. In his *assimilation.* Other creatures were made like themselves, but man was made like God, as the wax hath the impression of the seal set upon it. It is admirable to behold so fair a picture in such coarse canvass, and so bright a character in so brown paper.

III. In his *coronation.* He that made man and all the rest, made man over all the rest. He was a little lord of a great lordship. This king was crowned in his cradle.

IV. In his *association.* Society is the solace of humanity. The world would be a desert without a consort.

Most of men's parts are made in pairs. Now he that was double in his perfection, must not be single in his condition, "and the Lord God said, &c."

These words are like the iron gate that opened to Peter of its own accord, dividing themselves into three parts.

1. An Introduction, "And the Lord God said."

2. An Assertion, "It is not good that man should be alone."

3. A Determination, "I will make a help meet for him."

In the first, there's a majesty proposed.
In the second, there's a malady presented.
In the third, there's a remedy provided.
Once more let me put these grapes into the press.

1. The sovereignness of the expression, "And the Lord God said."

2. The solitariness of the condition, "It is not good," &c.

3. The suitableness of the provision, "I will make," &c.

In the first, there is the worth of veracity.
In the second, there's the want of society.
In the third, there's the work of divinity.
Of these in their order. And first of the *first.*

First, The sovereignness of the expression, "And the Lord God said."

Luke i. 70, "As he spake by the mouth of his prophets." In other scriptures he used their mouths, but in this he makes use of his own: they were the organs, and he the breath: they the early streams, and he the fountain. How he spake, 'tis hard to be spoken: whether eternally, or internally, or externally. We are not to enquire into the manner of speaking, but the matter that's spoken: which leads me, like a directing star, from the suburbs to the city, from the porch to the palace, from the founder of the mine, to the treasure that is in it, "It is not good," &c. In which you have two things.

1. The subject.
2. The predicate.

The subject, "man alone."

The predicate, "It is not good," &c.

First, The subject, "man alone." Take this in two branches.

1. As it is limited to one man.
2. As it is lengthened to all men.

First, As it is limited to one man, and so it is taken particularly, man for the first man. When all other creatures had their mates, Adam wanted his: Though he was the emperor of the earth, and the admiral of the seas, yet in Paradise without a companion. Though he was truly happy, yet he was not fully happy. Though he had enough for his bed; though he had many creatures to serve him, yet he wanted a creature to solace him: when he was compounded in creation, he must be completed by conjunction: when he had no sin to hurt him, then he must have a wife to help him; "It is not good that man should be alone."

Secondly, As it is lengthened to all men, and so it is taken universally, Heb. xiii. 4. "Marriage is honourable unto all." It's not only warrantable, but honourable. The whole Trinity hath conspired together to set a crown of glory upon matrimony.

1. God the Father. Marriage was a tree planted within the walls of Paradise; this flower first grew in God's garden.

2. The Son. Marriage is a chrystal glass wherein Christ and his saints do see each other's faces.

3. The Holy Ghost, by his overshadowing of the blessed virgin. Well might the world, when it saw her pregnancy, suspect her virginity; but her matrimonial condition was a grave to that suspicion; without this, her innocency had not prevented her infamy; she needed a shield to defend that chastity abroad, that was kept inviolable at home.

Too many that have not worth enough to preserve their virginity, have yet will enough to cover their unchastity; turning the medicine of frailty into the mantle of filthiness. Certainly she is mad, that cuts off her leg to get her a crutch, or that venoms her face to wear a mask.

St. Paul makes it one of the characters of those that should cashier the faith, 1 Tim. iv. 3. Not to forbear marriage, which may be lawful, but to forbid it, which is sinful.

One of the popes of Rome sprinkles this unholy drop upon it,—pollution and uncleanness of the flesh.

It is strange *that* should be a pollution which was instituted before corruption; or *that* impurity which was ordained in the state of innocency; or that they should make that to be a sin which they make to be a sacrament.

But a bastard may be laid at the door of chastity: and a leaden crown set upon a golden head.

Bellarmine, that mighty atlas of the Papal power, blows his stinking breath upon it, saying, "Better were it for a priest to defile himself with many harlots, than to be married to one wife." These children of the purple whore prefer their monasteries before our marriages, a concubine before a companion. They use too many for their lusts, to choose any for their love. Their tables are so largely spread, that they cannot feed upon one dish.

As for their exalting of a virgin state, it is like him that commanded fasting when he had filled his belly.

Who knows not, that virginity is a pearl of sparkling lustre? but cannot the one be set up, without

the other being thrown down? Will no oblation pacify the former but the demolishing of the latter? Though we find many enemies to the choice of marriage, yet it's rare to find any enemies to the use of marriage. They would pick the lock that want the key, and pluck the fruit that do not plant the tree.

The Hebrews have a saying, "He is not a man that hath not a woman."

Though they climb too high a bough; yet is to be feared that such flesh is full of imperfection, that is not tending to propagation. Though man alone may be good, yet "it is not good that man should be alone;" which leads me from the subject to the predicate, "It is not good," &c.

Now, it is not good that man should be in a single condition, upon a threefold consideration.

1. In respect of sin, which would not else be prevented. Marriage is like water, to quench the sparks of lust's fire, 1 Cor. vii. 2. "Nevertheless, to avoid fornication, let every one have his own wife," &c. Man needed no such physic when he was in perfect health. Temptations may break nature's best defence, and lay its Paradise waste, but a single life is a prison of unruly desires, which is daily attempted to be broke open.

Some indeed force themselves to a single life, merely to avoid the charges of a married state; they had rather fry in the grease of their own sensuality, than extinguish those flames with an allowed remedy. "It is better to marry than to burn;" to be lawfully coupled, than to be lustfully scorched. It is best feeding these flames with ordinate fuel.

2. It is not good in respect of mankind, which then would not be propagated. Marriages do turn mutability into the image of eternity; it springs up new buds when the old are withered. It is a great honour for a man to be the father of a son, than to be the master over many servants. Without a wife, children cannot be had lawfully; without a good wife, children cannot be had comfortably. Man and woman as the stock and the scion, being grafted by marriage, are trees bearing fruit to the world

This pair, the first link of human society, to which all the rest are joined. Mankind had long ago decayed aud been like a taper fallen into the socket, if those breaches, which are made by mortality, were not repaired by matrimony.

3. It is not good in regard of the church, which could not then have been expatiated. Were there is no generation, there can be no regeneration: nature makes us creatures, before grace makes us Christians. If the loins of men had been less fruitful, the death of Christ had been less successful.

It was a witty question that one put to him that said, "Marriage fills the earth, but virginity fills the heavens." How can the heavens be full, if the earth be empty?

Had Adam lived in innocency, withont matrimony, there would have been no servants of God in the church militant, nor no saints with God in the church triumphant. But I will not sin this vessel by the over-burdening of it, nor press the truth to death by laying too great a load upon its shoulders.

There is one knot which I must untie before I make a further progress, 1 Cor. vii. 1, "It is good for a man not to touch a woman."

Do all the scriptures proceed out of the same mouth, and do they not all speak the same truth? The God of unity will not indite discord, and the God of verity cannot assert falsehood. If good and evil be contraries, how contrary then are these scriptures? either Moses mistakes God, or Paul mistakes Moses about the point of marriage.

To which I shall give a double answer.

1. There is a public and a private good. In respect of one man it may be good not to touch a woman, but in respect of all, so "it is not good that the man should be alone."

2. Moses speaks of the state of man created, Paul of the state of man corrupted. Now that which by institution was a mercy, may by corruption become a misery; as pure water is tainted by running through a miry channel; or as the sunbeams receive a tincture by shining through a coloured glass. There is

no print of evil in the world, but sin is the stamp that made it. They that seek nothing but weal in its commission, will find nothing but woe in its conclusion. Which leads me from the solitariness of the condition, "man alone," to the suitableness of the provision, "I will make an help meet for him."

In which you have two parts.

1. The agent, "I will make."

2. The object, "a help."

First, The agent, "I will make."

We cannot build a house without tools, but the Trinity is at liberty.

To God's omniscience there is nothing invisible, and to God's omnipotence there is nothing impossible.

We work by hands without, but he works without hands. He that made man for help, makes a meet help for man.

Marriages are consented above, but consummated below, Prov. xviii. 22. Though man wants supply, yet man cannot supply his wants, Jas. i. 17, "every good and perfect gift comes from above," &c. A wife, though she be not a perfect gift, yet she is a good gift. Those beams are darted from the sun of righteousness.

Hast thou a soft heart? It is of God's breaking: Hast thou a sweet wife? She is of God's making.

Let me draw up this expression with a double application.

1. When thou layest out for such a good on earth, look up to the God of heaven. Let him make thy choice for thee, who hath made this choice of thee. Look above you, before you look about you. Nothing makes up the happiness of a married condition, like the holiness of a mortified disposition. Account not those the most worthy, that are the most wealthy. Art thou matched to the Lord? Match in the Lord. How happy are such marriages, where Christ is at the wedding! Let none but those who have found favour in God's eyes, find favour in yours.

2. Give God the tribute of your gratulation for your good companions. Take heed of paying your

rent to a wrong landlord: when you taste of the stream, reflect on the spring that feeds it. Now thou hast four eyes for thy speculation, four hands for thy operation, four feet for thy ambulation, and four shoulders for thy sustentation. What the sin against the Holy Ghost is in point of divinity, that is unthankfulness in point of morality; an offence unpardonable. Pity it is but that moon should be ever in eclipse, that will not acknowledge her beams to be borrowed from the sun. He that praises not the giver, prizes not the gift; and so I pass from the agent to the object, "a help."

To be continued.

ON THE LORD'S PRAYER.

SEVERAL months have now elapsed since a dear brother, "in the faith and patience of the saints," requested me to give in my little publication, an exposition of the Lord's Prayer. May He, who gave this outline of prayer to His disciples, give unto all his own the true spirit thereof, that whether we use the very words, or ask for what it substantially describes as necessary for us, we may "worship him in spirit," and so ask that we may receive.

Our Father, which art in heaven, &c. This prayer contains three parts,

I.—A preface or address to Jehovah.
II.—The body of the prayer containing six petitions.
III.—The sealing it up by the asseveration, Amen.

Purposing to speak of PRAYER *generally* next month, I shall now proceed with the consideration of *this* prayer, as follows. The preface contains a twofold description of the true Jehovah, *first*, as he stands related to his petitioners, and *secondly*, as to his abode. Now, whereas, we address the living God as "our Father," we may bear in mind that the three persons in Jehovah are sometimes included in the term Father, for there is a

perfect unity in the Trinity, and we cannot worship one person alone, yet is it also true that our worship is to be of the Father, *through* the Son, *by* the teaching, aid, help, and assistance of the Holy Ghost, so says the apostle, "for through him we both have access by one Spirit unto the Father." In this prayer we come as God's own dear, adopted children, unto his knees, or his footstool, we express our belief and confidence in him as our Father; we also express our belief that God is moved with the feelings of a father towards us; we need no intercessor but Christ. Again do we come unto our Father? then must we acquaint ourselves with his will concerning us as declared in his word. Now, have we a disposition and desire to pray? for it is no easy thing to pray, as man can as soon move the world as pray by his own effort. Prayer flows from the Spirit of adoption, which moves us to pray, "for the Spirit himself helpeth our infirmities," and which also "bears witness with our spirits that we are the children of God." We use the plural word *Our*, because it is not for ourselves alone, as individuals, that we pray, but for the whole church of God everywhere. Here too, we may observe that in the use of this address the rich and poor meet together on one common level, and this should also teach us to have a kindly feeling towards our fellow men. The other part of this preface, "which art in heaven," teaches us that though God is omnipresent, yet heaven is his throne, his dwelling place; and his majesty, power, grace, and mercy, are manifested there and from thence. Again, we are hereby admonished to come with reverence before him. "Be not rash with thy mouth to speak a word before God; he is in heaven and thou art on earth, therefore let thy words be few." Ecc. v. 1. We are taught also that our hearts should mount up in thought to heaven, with our petitions; moreover, if our Father be in heaven, are we not also to seek all earthly things with a view to be helped forward on our journey home? And, as an old divine saith, "the preface serves to stir up love and fear in the heart; love, because we pray to our Father; fear, because he is in heaven."

To be continued.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LIII.

DEAR FRIEND,

YOU will doubtless think my last letter one of a deeply, and painfully interesting character;—thus are we carried on from time to time, but in all things made to feel and know the faithfulness of our God, concluding that you are anxious to proceed, I copy from my diary.

I find nothing of general interest recorded in the month of April.

Monday, May 4th.—At our church meeting this evening, our conversation was on Prov. xiv. 14. "*The backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself.*" We considered the backslider in heart to be a child of God, who perseveres in an inconsistent course, in spite of the secret monitions of his conscience—for the sake of illustration, adduce one who is determined to marry a worldly person because pleasing to the natural affections, "*filled with his own ways*"—the very thing in which he has backslidden shall be a sufficient scourge, "a good man," a child of God, who walks according to the light given him, (and who, when he falls, does not decline *determinately*, but through the infirmity of the flesh), *shall be satisfied from himself*, that is, shall not be left without the witness of the Spirit within.

Saturday, 9th.—Our chapel is finished painting, the new gates are put up to the churchyard, and the alterations are complete. C. H. arrived from Lockwood. Our Sunday scholars practised their singing for to-morrow. C. H., who is a good musician, was much pleased with them.

Sunday, 10th.—After being without rain for nearly three months, we have to-day a thoroughly wet day,

this is a great boon to the farmers, and to the country generally; but it was sadly against our congregation and the collections at the first ANNIVERSARY SCHOOL SERMONS after our return to Astley. Having commenced two separate day schools under a master and mistress, containing nearly one hundred and fifty children, we hoped to collect *thirty* pounds, but the three collections barely amounted to *fifteen** We dare not however repine, being grateful for the rain, and feeling sure that the Lord would in some way or other provide for our schools. Mr. L. rode on horseback all the way from Lockwood, and arrived in time for the sermon.

The children sung very nicely, and we all enjoyed the day.

Thursday, 28th.—Received to-day a free donation of Bibles, Testaments, and Prayer-books, to the value of *ten pounds*, from the "Society for Promoting Christian Knowledge"—this will be a great help to the schools.

Sunday, June 7th.—A blessed day. Our communion is gradually increasing; to-day, we had forty present, including one who came for the first time.

[I mentioned above that we had had the church beautified, and some alterations made for the singers, &c., but we have no funds to pay for the alteration. So I determined to appeal to personal friends, and to friends of the church at a distance. A friend or two in London having promised me the use of the pulpit to make an appeal to their congregations, I went up to town.]

Sunday, June 21st.—Went to St. Ethelburga's church, and preached to a small congregation, but indeed the church is very small, from Isaiah ix. 6. A nice collection of £6. was made after the sermon. In the afternoon I lectured at St. Andrew's, Holborn, to a tolerably good congregation, and got £4. 10s. In the evening, preached at St. Peter's, Saffron Hill, from Eph. i. 7.

* By anticipation, or by way of noticing what the Lord has wrought for us since that time, I may mention, that our daily schools contain now upwards of 300, and our Sunday schools nearly 500 children, and our last collections were almost *seventy* pounds.

[Nothing particular transpired for several weeks beyond the usual routine of parochial labours, except the sickness and departure of two or three of the humble followers of Jesus, whose death-beds I seemed brought here again, to comfort and cheer; the particulars of these are given under the title of "Jewels, bright Jewels," in a former volume.]

August 3rd.—When I was in Leicestershire in June, with my dear friend Parker, and a few of the clergy there, we arranged to have an annual meeting alternately in Leicestershire and Lancashire, and this year it is to be in Lancashire, at Astley, for reading, conversation, and prayer, and also, public preaching. To-day, Mr. Adams, of Thornton, near Leicester, arrived; also, Mr. Davies, from Leicester. Parker has an attack of Influenza, which will prevent his joining us.

Tuesday. 4th. Other friends arrived to-day. We spent the afternoon in profitable conversation, and in the evening, Mr. Davies preached a beautiful sermon to a crowded congregation, from Deut. xxxii. 2. *My doctrine shall drop as the dew, &c.*

I. The doctrine—that of Christ our prophet.

II. His operation—dropping as the rain or dew,—sovereignty, heavenly, kind, in a tender manner, silently, and by night.

III.—The people upon whom, or to whom this doctrine comes, compared to the tender grass, &c.

Wednesday, 5th.—Had another profitable day, and at night, a very sweet discourse from Col. ii. 13, 15. preached by Rev. S. Adams. We have only been six in number, yet, I hope, the foundation of a very useful and comforting meeting is laid.

You will perhaps begin to say, "Well, here is a change,—a short letter contains the account of all that is worthy of note in five months,—we shall soon come to an end of the 'first twelve years,'" but I must undeceive you in this, as the years 1841, 1842, and 1843 are full of incident.

You must endeavour to make allowance for the poverty of this, and believe me,

Your faithful Friend,

A. H.

HEAVEN.

Oh heaven! the land of perfect, lasting bliss,
The peaceful home of all who fear the Lord;
How bright thy lovely mansions seem to us,
When torn with pain, and racked with heart-felt griefs
We travel through this wilderness of woe;
No tears are there—no aching hearts are there—
No darkness there—no heaving sighs are there—
No tempter there—no sinful thoughts are there—
No death is there—no parting times are there—
No guilt is there—no fears and doubts are there;—
But peace is there—and cheerful hearts are there—
And light is there—and holy thoughts are there—
And Christ is there—and joyful praise is there—
Eternal bliss and joys untold are there.
There are bright crowns of life for souls redeemed,
And there are golden harps always in tune
For those who have been taught to praise their God;
There are white robes, washed in a Saviour's blood,
For those who have believed in Him on earth,—
And there are palms of victory for all
Who fought the battles of the Lord below,—
And may I humbly hope to reach that place
When earthly scenes shall all have passed away!
Yes, if Christ be mine, heaven will be so too.

E. M.

Anticipate heaven! it will sweeten those hours
When sorrows all round you appear;
'Twill strew all the road to Mount Zion with flowers,
And smooth the rough pathway with care.

The above lines signed "E. M.," are taken from the *Revivalist*, and the last four are by JOSEPH SWAIN, late of Walworth.

T. HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

FEBRUARY, 1850.

NEW YEAR'S DAY AT ASTLEY.

DEAR FRIENDS,

MANY of you, doubtless, have been with us in heart, and you will long to know how we have fared, and what the Lord hath done for us. And I think I should scarcely be doing my duty, if I did not give you some account of the blessing resting upon us in the opening of the year, 1850.

On the evening of the 31st December, at *eleven o'clock*, about one hundred and thirty persons assembled in the Church, when we sung some hymns suitable for the close of the year. The service that we used was the Communion Service. I then preached from 2 Peter, iii. 18. "Grow in grace." This sentence, I observed, might act as a stimulant to cause us to look back and enquire, have we been growing? and to impel us to look upward for divine aid, that we may indeed "grow in grace." What is grace? the *free, undeserved*, favour of God towards sinners,—it is the gracious election of God the Father, the gracious redemption of God the Son, the gracious quickening, calling, and regenerating power of the Holy Ghost,—this is *true* grace, *pure* grace, *free* grace,—all is of God, securing salvation, eternal, never ending. What then is meant by *growing* in grace? increasing in dependence on the blessed covenant engagements of our Triune Jehovah towards us, whereby we have a strong rock to build on, a mighty arm to lean on,

a blessed salvation to rejoice in, a gracious teacher to guide us on our way; and thus also we grow in outward conformity, and in inward spiritual resemblance to our blessed Head, Christ Jesus; exhibiting more of his spirit, rejoicing more in his love, and walking more and more in accordance with his holy, blessed word. Now that we have entered on another year, said I, as I observed that the hour of twelve was passed, let us endeavour by all means, by using all "the means of grace," as we term them, to grow in grace during the present year, undoubtedly if we would grow in grace, we must be found diligent in the perusal of God's blessed word, frequent at the throne of grace, often conversing with gracious characters, not despising, or passing by any means or opportunity whereby we may *receive* or communicate a blessing.

After the sermon, sixty persons partook of the Lord's Supper, and after another hymn we separated, at a little before one o'clock on the first of January, 1850. I considered it a most solemn, blessed season, but the best testimony I can give is that of one or two of the hearers.—There were two men who had walked from D. about five miles hence, and had to walk home, who were blessing God as they returned, that they had been favoured to be present. But the most striking testimony was that of one who said, "I came all the way, two miles and a half, finding fault with you for having service at such an hour, yet, I could not help coming; but when I entered the Church, I had forgotten all about the hour, such a solemn awe came over my mind, and at the same time, such sweetness accompanied the service, that I was completely melted down; and at the Lord's Supper, my heart replied to your words, "feed on him in your heart, by faith with thanksgiving," "I will, I do, help me, Lord, to do so more and more." Another, said, "it was a very sweet service;" a third, "Oh, I could say it was good to be there, and when you said we had just entered upon the year 1850, my heart heaved, and I felt a solemn sensation through my whole frame;" thus did we begin the year 1850. May "grow in grace"

be our watchword, and may it be continually brought to our minds throughout the year, that we may indeed "grow up as calves of the stall."

On this day, it will be remembered by some, that the members of our Church Meeting have an EXTRAORDINARY MEETING, which I will endeavour to describe as it took place this year. The meeting is established with the view of promoting Christian communion, and is composed of those persons who give evidence of a change of heart, and sign certain rules for Christian conduct, and articles of faith, selected or composed for the purpose of preserving unity and consistency amongst us.

We met on this occasion at half-past four, and after drinking tea together, and singing a hymn or two, the engagements of the evening commenced by the admission of four new members, to whom, I delivered a short address, reminding them, that although they were now joining a body of believers in the Lord Jesus Christ, they must not imagine that they were united to a body of *perfect* people; while we are in this world we are compassed with infirmity; we have all of us our failings; and union to Christians requires the exercise of Christian forbearance, and affords us frequent opportunities of exercising the same; we are therefore to seek to help one another by prayer and supplication, by advice and counsel, as well as kindly reproof, when necessary. After the rules and articles of the meeting had been read, and the signatures of the new members affixed, and another hymn sung, the male members in rotation spoke, some more and some less, on Deut. xi. 12. "*A land which the Lord thy God careth for,*" *&c.* After noticing the literal meaning of the passage, as it spoke of the children of Israel, God's ancient people, we considered that it might be pertinently and properly applied to the case of the Church of God on earth, the land referring to the new state into which all are brought by converting grace from *the wilderness* of the world, where they were at the mercy of every beast of prey to a blessed union with Christ and his people. It was further observed that the words "the Lord thy God careth

for," &c. indicate the everlasting love of God in Christ Jesus for all his people, the objects of his choice, always under his careful hand, always under his watchful eye. Interspersed with the remarks made on the passage were many blessed declarations of the mercy and goodness of God to the speaker, with lamentations on account of indwelling sin, and the various exercises we are all subject to. We remained together until past ten o'clock, and then departed with reluctance.

EDITOR.

MOSES AND AARON.

SECT. X.

OF THE PHARISEES.

THERE are three opinions concerning the etymology of the name Pharisee. The first are those which derive it from Parash, to open, either from the enlarging and laying open their Phylacteries, or from their open performance of good works in public view of the people as being ambitious of man's praises. Secondly, from Paraseh, to explain; because they were of chief repute, and counted the profoundest Doctors for the exposition of the Law, so that they were termed Pharisees, because they were the expounders of the law. Thirdly, others derive the name from the same verb, but in the conjugation Piel, where it signifieth, to separate. In this acceptation we may English them, separatists. Their separation is considerable, partly in the particulars unto which, partly in those from which they separated.

First, they separated themselves to the study of the law, in which respect they might be called, separated unto the law. In allusion unto this, the apostle is thought to have styled himself, Rom. i. 11., separated unto the gospel: when he was called from being a Pharisee, to be a preacher of the gospel, and now not separated to the law, but to the gospel.

Secondly, they separated themselves, or at least, they pretended a separation to an extraordinary sanctity of life above other men. God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, &c., Luke xviii. 11.

The particulars from which they separated themselves were these.

First, from commerce with other people, as afterward will appear in their traditions; whence they called the common people, by reason of their ignorance, the people of the earth. In the gospel of St. John, vii. 49, they are called, This people who knoweth not the law are cursed.

Secondly, from the apparel and habit of other men, for they used peculiar kind of habits, whereby they would be distinguished from the vulgar.

Thirdly, from the customs and manners of the world. This heresy of the Pharisees seemeth to have had its first beginning in Antigonus Sochœus. He being a Pharisee, succeeded Simon the Just, who was contemporary with Alexander the Great; he lived three hundred years before the birth of Christ.

The Pharisees were not tied to any particular tribe or family, but indifferently they might be of any; St. Paul was a Benjamite; Hyrcanus was a Levite. Each sect had its dogmata, his proper aphorisms, constitutions, or canons: so the Pharisees had theirs. My purpose is, both concerning these and the other sects, to note only those canons, or aphorisms, wherein chiefly they were heretical, and one differing from the other.

First, the Pharisees ascribed some things to fate, or destiny, and some things to man's free-will.

Secondly, they confessed that there were angels and spirits, Acts xxiii. 8.

Thirdly, concerning the resurrection of the dead, they acknowledged it, and taught that the souls of evil men deceased, presently departed into everlasting punisbment; but the souls, they say, of good men, passed into other good men's bodies. Hence it is thought that the different opinions concerning our Saviour did arise; some saying he was John the

Baptist; others, Elias; others, Jeremias. Matth. xvi. 14. As if Christ's body had been animated by the soul either of John, Elias, or Jeremias.

Fourthly, they did stiffly maintain the traditions of their elders. For the better understanding what their traditions were, we must know that the Jews say the law was two-fold, one committed to writing, which they called the written law; the other delivered by tradition. They say both were delivered by God unto Moses upon Mount Sinai, the latter as an exposition of the former, which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively, it descended to after-ages. These traditions were one of the chief controversies between the Pharisees and the Sadducees. The Pharisees said, let us maintain the law which our forefathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And lo, the Sadducees said, let us not believe or hearken to any tradition or exposition but to the law of Moses alone. The traditions which they chiefly urged were these:—

1. They would not eat until they washed their hands. Why do thy disciples transgress the tradition of the Elders? for they wash not their hands when they eat bread, Matt. xv. 2. This washing is said to have been done often, as some translate the word: others translate the word, diligently, intimating the great care and diligence they used in washing: with this the Syriac text agreeth. Others think that there is in that phrase allusion unto that rite or manner of washing in use among the Jews, termed by them, the lifting up of their hands. The Greek word is thought to express this rite, because in this kind of washing, they used to join the tops of the fingers of each hand, together with the thumb, so that each hand did after a sort resemble a fist. This ceremony was thus performed: first they washed their hands clean. Secondly, they composed them into the forementioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their

hands again, so that the water ran from off their hands upon the earth. And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them, when they hanged them down. Unto this kind of washing Theophylact seemeth to have reference when he saith that the Pharisees did wash up to their elbows. Lastly, others interpret the Greek word to be the fist, or hand closed, and the manner of washing hereby denoted, to be by by rubbing one hand closed in the plain or hollow of the other. All imply a diligent and accurate care in washing; the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the superstition, which only was aimed at in the reproof, though all the sorts of washing, to the Pharisees, were superstitious, because they made it not a matter of outward decency and civility, but of religion, to eat with washed or unwashed hands, urging such a necessity hereof, that in case a man may come to some water, but not enough both to wash than to drink; he should rather choose to wash than to drink, though he die with thirst. And it was deemed amongst them as great a sin to eat with unwashed hands, as to commit fornication. This tradition of washing hands, though it was chiefly urged by the Pharisees, yet all the Jews maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the Jews. 1. Pharisaical and superstitious, this was reproved. 2. Ordinary, for outward, Decency; this was allowed. The third, in token of innocency; this was commanded by the Elders of the neighbouring cities in case of murder, Deut. xxi. 6. It was practised by Pilate, Mat. xxvii. 24., and alluded unto by David, I will wash my hands in innocency, so will I compass thine altar, Psalm xxvi. 6.

2. When they came from the market they washed, Mar. vii. 4. The reason thereof, was, because their having to do with divers sorts of people unawares, they might be polluted. The word used by Saint Mark is, they baptized themselves: implyeth the

washing of their whole body. And it seemeth that those Pharisees who were more zealous than others, did thus wash themselves always before dinner. The Pharisee marvelled that Christ had not first washed himself before dinner, Luke xi. 38. Unto this kind of superstition St. Peter is thought to have inclined when he said, Lord, not my feet only, but also my hands, and my head, John xiii. 9. Thus finding his modesty disliked when he refused to have his feet washed by his Lord and Master; now he leapeth into the other extreme, as if he had said, Not my feet only, but my whole body. Hence proceeded that sect of the daily baptists, so called, because they did every day thus wash themselves.

3. They washed their cups, and pots, and brazen vessels, and tables, Mark vii. 4.

4. They held it unlawful to eat with sinners, Mat. ix. 11., yea, they judged it a kind of pollution to be touched by them, Luke vii. 39. If this man were a prophet, he would surely have known who and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the prophet speaketh. They said, stand apart, come not near to me, or, (as the words may be rendered,) touch me not, for I am holier than thou, Isa. lxv. 5. The like practice was in use among the Samaritans, who, if they met any stranger, they cried out, Touch not.

5. They fasted twice in the week, Luke xviii. 12. Namely, Mondays and Thursdays. Because Moses, (as they say,) went up into Mount Sinai on a Thursday, and came down on a Monday.

6. They made broad their Phylacteries, and enlarged the borders of their garments, Mat. xxiii. 5. Here three things are worthy of our consideration. First, what these Phylacteries were. Secondly, what was written in them. Thirdly, whence they were so called. Epiphanius interpreteth these Phylacteries to be purple studs, or flourishes, woven in their garments: as if Epiphanius had conceived the Pharisees' garment to be like that which the Roman Senators were wont to wear, termed, by reason of those broad studs, and works woven in it, Laticlavium: but seeing that these

Phylacteries were additaments and ornaments, whereof there were two sorts, the one tied to their foreheads, the other to their left hands; hence it followeth, that by these Phylacteries could not be meant whole garments, or any embosments, or flourishings woven in the cloth. Generally they are thought to be schedules or scrolls of parchment, whereof, as I noted, there were two sorts; Phylacteries for the forehead, or frontlets, reaching from one ear to the other, and tied behind with a thong; and Phylacteries for the hand, fastened upon the left-arm, above the elbow on the inside, that it might be near the heart. Both these sorts were worn, not by the Pharisees only, but by the Sadducees also, but with this difference; the Pharisees haply for greater ostentation, wore their hand Phylacteries above their elbows; the Sadduces on the palms of their hands. Nay, all the Jews wore them, our Saviour, Christ, not excepted. The command was general, Exod. xiii. 9. It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our Saviour condemned, but the making of them broad, whereby they would appear more holy than others.

In these parchments they wrote only the Decalogue, or Ten Commandments, in the opinion of Chrysostome, and Jerome; but generally, and upon better grounds it is thought they wrote these four sections of the law.

1. The first began, Sanctify unto me all the first-born, &c., Exod. xiii. 2. to the end of the 10th verse.

2. The second began, And it shall be when the Lord shall bring them, &c., Exod. xiii. 11, to the end of the 16th verse.

3. The third began, Hear, O Israel, &c., Deut. vi. 4, and continued to the end of ninth verse.

4. The fourth began, And it shall come to pass, if you shall hearken diligently, &c., Deut. xi. 13, to the end of the one and twentieth verse.

These four sections written in scrolls of parchment and folded up they fastened to their foreheads and their left arms: those that were for the forehead they wrote in four distinct pieces of parchment,

especially, and if they wrote it in one piece; the length of every section ended in one column, and they put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by itself; and those that were for the hand were written in one piece of parchment principally, the four sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. In time of persecution, when they could not openly wear these Phylacteries, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

In the Gospel they are called Phylacteries from a Greek word which means to conserve or keep. First, because by the use of them, the Law was kept and preserved in memory. Secondly, because the Pharisees superstitiously conceited, that by them, as by amulets, spells, and charms hanged about their necks, themselves might be preserved from dangers. The word itself signifieth a spell; and Jerome testifieth that the Pharisees had such a conceit of these ornaments: in which place he compareth the Pharisees with certain superstitious women of his time, who carried up and down, upon the like ground, short sentences out of the Gospels, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of St. John's Gospel about their necks. And in the year of our Lord 692, certain sorcerers were condemned for the like kind of magic, by the name of Phylacterians.

Thus much of their Phylacteries. In the same verse is reproved the enlarging of their borders. That which we read borders in the Gospel, is called, Num. xxv. 38, Fringes. They were in the fore-quoted place commanded, and our Saviour Christ himself did wear them. Luke viii 44. The Hebrew word signifieth a large fringe, which aggravateth the superstition of the Pharisees, in making their fringes larger when the law had allowed them large. This literal

exposition I take to be most agreeable with the text, though to enlarge in Greek and Latin sometimes, signifieth to boast, vaunt, or brag of a thing; and in this sense it may very well fit a Pharisee. The reason of this command was to put them in mind of the commandments. Num. xv. And for the furtherance of this duty, they used sharp thorns in their Fringes, that by the often pricking of the thorns, whether they walked or sat still, they might be the more mindful of the commandments.

There were seven sorts of Pharisees. 1. The Sichemite Pharisee. He turned Pharisee for gain, as the Sichemites suffered themselves to be circumcised. 2. The trunk-like Pharisee, so called, as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation. 3. The Pharisee dashing-again. He would shut his eyes when he walked abroad, to avoid the sight of women, in so much that he often dashed his head against the walls, that the blood gushed out. 4. The Pharisee—what ought I to do, and I will do it. He was wont to say, 'What ought I to do? and I will do it. Of this sort seemeth the man in the Gospel to have been who came unto Christ saying, Good Master, what shall I do, &c.? and at last replied, All these have I done from my youth upward. Luke xviii. 5. The mortar-like Pharisee; so called because he wore a hat in manner of a deep mortar, such as they used to bray spice in, in so much that he could not look upward, nor of either side; only downward on the ground, and forward or forthright. 6. The Pharisee from love; such a one as obeyed the law for the love of virtue. 7. The Pharisee from fear; such a one obeyed law for fear of punishment. He that conformed for fear had respect chiefly to the negative commandments; but he that conformed for love especially respected the affirmative.

ON THE PERSONALITY, &c., OF THE HOLY GHOST.

(Continued from Page 18.*)*

On the internal work of the Holy Ghost, agreeable to his office in the economy of Grace; and his Titles and Characters descriptive of his office in the Covenant.

THE internal work of the Holy Ghost, in the souls of the elect, is secret, imperceptible, and divine: so that the most which can be known of it, must be manifested by the effects. Hence it must necessarily follow, that in treating on it, it is very necessary to attend closely to the office of the Holy Ghost, and his part in the economy of grace; this being calculated to give light to the mind in its inquiries herein. This sacred agent is emphatically styled, and that in respect to his work and office, "The Spirit of Grace." (Zech. xii. 10.) He undertook, in the everlasting covenant with the Father and the Son, to make known, reveal, and apply the salvation of Jesus, and lead such as should believe on Jesus, into an actual fellowship with the Father and the Son, thus making them partakers of Christ, and the benefits of his life, blood, and sacrifice. Now, because his work is secretly wrought in the soul, and consists in creating in it spiritual life, faculties, senses, and perceptions, whereby it is capacitated, and fitted to take in the knowledge of scriptural things, and enjoy them as divine realities; and because he carries on spiritual intercourse in the mind of the regenerate between the Father and the Son, therefore it is that we find it so difficult to speak clearly and distinctly of the life-giving influences and operations of the Holy Spirit, as put forth within us. He is the sole author of all our spiritual quickening. It is he that created in our renewed minds every good thought we have of Jesus Christ. When we have any enjoyments of the Father's love, it is through him alone. All that was ever known in our world of Christ, by patriarchs, prophets, apostles, or believers, truly and savingly, of the person, love, undertakings, incarnation, life, work,

death, burial, resurrection, ascension, and glorification of Immanuel, was from the Lord the Spirit, who hath given a full account of the salvation of the worthy Lamb, in the volume of inspiration. He gives the elect the true knowledge of Christ from it, seals on their minds what they receive and learn from it, concerning the Father's love, and Son's salvation, and fills their hearts with all joy and peace in believing. He creates in the souls of the redeemed of the Lord spiritual life and light. He forms in their minds spiritual faculties, suited to take in spiritual objects and subjects. He creates in them spiritual eyes, with which they see Jesus; spiritual ears, whereby they hear his voice; spiritual hands, wherewith they handle him, the word of life; spiritual feet, so that they walk in him and with him; spiritual affections, which are fixed on him, as their supreme and only beloved; a spiritual palate, so that they taste and relish the sweetness of his love. In a word, God the Father hath fitted Christ for the new-born soul. And the Holy Ghost fits the new-born soul for Christ. Light cannot suit the eye, sound the ear, meat the hungry, drink the thirsty, rest the weary, more or better than Christ doth the sinner. And the Holy Ghost, by his internal work in the soul, fits the renewed mind for all in Christ; to take in from the written word, which he shines on, the knowledge of Christ's person; and to say to him, "He is altogether lovely: to apprehend his love, and say of it, "It is love which passeth knowledge:" to conceive rightly of his finished work, and cry out, "Behold God is my salvation:" to view his complete conquests and triumphs over sin, Satan, the world, death, and hell, and sing and say, "O magnify the Lord with me, and let us exalt his name for ever. I will sing unto the Lord, for he hath triumphed gloriously." The Holy Ghost, by his internal work within the soul, conveys such ideas, sense, and enjoyment of the Father's love, as gives a real apprehension and foretaste of heaven and eternal glory. All this is agreeable to his office in the economy of grace; it being his part in the holy covenant to realize in the mind, and bring home in the heart, from the word, what hath been transacted between the Father and the Son before time began,

and hath been carried into execution by the Father and the Son in those great transactions, whereby salvation hath been wrought out and accomplished—viz., The laying the sins of the elect on Christ, their surety, and inflicting the curse due to their sin on him. This was the Father's act. "The Lord hath laid on him the iniquities of us all." And he having laid them, Christ bore them in his own body on the tree" (1 Pet. ii. 24.), and "it pleased the Lord to bruise him" (Isa. liii. 10.); and the stroke being laid on him, "by his stripes we are healed." Salvation being thus by these great acts and transactions between the Father and the Son completed, the Spirit takes of these things, and shows them unto the believer. And this inward revelation of the Son's salvation and the Father's love, is the work and office of the Holy Ghost, in the souls of the regenerate. And he is equal to it, and all sufficient to perform every part of his great work and office, he being Jehovah, he being Lord, God, Almighty, who was, and is, and is to come. This will further appear from his titles and characters given him in the sacred word descriptive of his office in the everlasting covenant, He is styled the Spirit of life. (Rev. xi. 11.) He must therefore be the Lord and giver of it. And it appears that he is from the prayer addressed unto him in the prophecy of Ezekiel (Chap. xxxvii. 9.): for the prophet did not address the wind, which would have been idolatry; but he prays to the eternal Spirit, and that according to his office, in the economy of grace, subsisting between the sacred Three; saying, "Come from the four winds, O breath, and breathe upon these slain, that they may live." The Holy Ghost is the breath of all spiritual life. He breathes it, he continues it, he is in his regenerate people the spirit of life. "And their souls are alive, their graces, comforts, and spiritual affections are vigorous, just so far as he is most graciously pleased to continue his sacred and heavenly gales of supernatural breathings within them and on them. His breathing within them makes them alive to God in Christ. His breathing on them causes their graces to flow forth. Hence that prayer to the Holy Ghost, recorded in the fourth of Canticles, and last verse, which is put up as the former

was, to this sacred agent in his economical office, for him to exert his influences according to it. "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out." As the air in nature flows and reflows throughout the whole system; so the Holy Ghost breathes throughout the whole system of grace, and thereby quickens, animates, enlivens, and revives every branch in Christ, the living vine. The Holy Ghost, as the Spirit of grace and supplications, (Zech. xii. 10.), is the giver of all grace. He works all grace in us. He creates faith, hope, and love. He draws these forth into act and exercise on Christ, and God, who hath reconciled us unto himself by his death. The Holy Ghost is called the Spirit of faith. (2 Cor. iv. 13) He works all our works in us, and for us, says the church. (Isa. xxvi. 12.) And our Lord says, "He that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 21.) The Holy Ghost produces a new creation in the soul. Hence his whole and entire work in us is styled a new creature. (Gal. vi. 15.) And Paul says, "If any man be in Christ he is a new creature; i. e., a new creation is produced in his soul and state by the Spirit of Christ: and let him, says the apostle, act accordingly. The Holy Ghost by his indwelling in the soul of the regenerate, becomes the life, root, and spring of all spiritual graces. He produces them in their bud, fruits, and effects. So saith the apostle, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." All which he makes way for the discovery of in the believer's life and walk with God, and for the distinct and proper exercise of them. The Holy Ghost sustains under sufferings, and sanctifies the spiritual mind to make a proper use of them, and to look to the Lord for support under them, and a prospect of complete and eternal deliverance from them, in God's appointed way and time. The Holy Ghost is the leader into all truth. "He will," says Christ, "guide you into all truth." (John xvi. 13.) This he did completely, when he guided the minds of the apostles of Christ to write and speak all that Jesus did and uttered; so that in the apostolic writings we

have the whole of Christ fully set before us. And the Holy Ghost leads by the word the minds of the regenerate into a knowledge of all saving and necessary truth. He directs the heart into the love of God, and guides the believer into personal and peculiar fellowship with Christ. He becomes a witness for Jesus in the soul, and a glorifier of him in the understanding, heart, and conscience. He is the sanctifier of all the elect people of God, who abideth with them for ever, as the advocate, the comforter, the taker of the things of Christ, who makes them clear and plain to the mind, renewed and enlightened by him. He opens and gives a view of the unsearchable riches of Christ. And, as the Spirit of wisdom and revelation, he leads into the knowledge and enjoyment of the Father's love in personal communion with him. I will now briefly recite some of the titles, names, and characters of the Holy Ghost given him in the word, which evidently belong unto him, as descriptive of his covenant office.

His titles, names, and characters are as follows:

He is called "The Spirit of the living God," (2 Cor. iii. 3.), "The Spirit of life from God," (Rev. xi. 11.), "The breath or the Spirit of God," (Ezek. xxxvii. 9.), "Lord and God," (1 Cor. xii. 3—6.), "Holy Spirit," (Isa. lxiii. 11. and Eph. iv. 30.), "A sanctifier," (Rom. xv. 16.), "A witness for Jesus," (Heb. x. 15.), "A leader into all truth," (John xvi. 13), "A comforter," (John xiv. 16.), "The advocate," (John xv. 26.), "The taker of the things of Christ," (for so might the word be rendered) who makes them clear and plain, (John xvi 15.), "The glorifier of Jesus," (John xvi. 14.), "The Spirit of wisdom and revelation in the knowledge of him." (Eph. i. 17.). Paul styles him the Spirit of God's Son. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." (Gal. iv. 6.). He is called the Spirit of Christ, the Spirit of adoption, (Rom. viii. 9, 15.), and the Spirit of Glory and of God. (1 Pet. iv. 14.). He is styled "The earnest of our inheritance," (Eph. i. 14.), and the sealer. (Eph. iv. 30.), by whom we "are sealed unto the day of redemption."

These high, divine, and expressive titles, names,

and characters of the Holy Ghost, recorded in the word, and given to him as descriptive of his covenant-office and work in the economy of grace, should endear him and his grace to the church of the elect, whose names are written in heaven, and whom God the Son hath redeemed with his most precious blood. We should study them closely, and remember them devoutly. We should aim in our soul's breathings and desires to apprehend his love to us, union with us, relation to, and interest in us, with his work in and upon us, as clearly revealed and expressed hereby. I will close this section with a brief application of these titles, names, and characters of the Holy Ghost, as expressive and descriptive of his great work and office in the souls of the elect.

He is "the Spirit of the living God." As such, he quickens the elect when dead in trespasses and sins, with new, spiritual, supernatural, and eternal life in their souls, making them alive to God by faith in Christ Jesus. He makes them the living epistles of Christ, by impressing his grace upon them. Every letter and stroke of the Holy Spirit within them, consists in a living disposition and likeness of the soul to Christ Jesus. They all "with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.). Thus they increase in the knowledge of Jesus, in the exercise of their faith on him, in communion with him, and conformity to him.

The Holy Spirit, as the breath, or Spirit of the Almighty, is the maintainer of that life he hath given unto them. He upholds it in their souls. The Psalmist takes notice of it saying, "O bless our God, ye people, and make the voice of his prayer to be heard. Which holdeth our soul in life." (Psm. lxvi. 8, 9, and xii. 5, 6.) The Holy Spirit being Jehovah, Lord, and God, (Jer. xxxi. 8, 9, and 1 Cor.), he is almighty to continue this life to eternity. To him all things are possible, and nothing can resist the power of his Godhead.

He is styled Holy Spirit, which he is essentially: but his title refers to his office. He is the Holy-making Spirit. He dwells in the church of Christ, as

in his own proper temple. And it is, in consequence of his habitation, holy. Hence Paul says, "The temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

He is a sanctifier; and he works the work of sanctification and holiness in the souls of all the regenerate, and produces the fruits of it in their spiritual frames and affections, hearts and lives.

The Spirit of God, as a witness for Jesus, bears testimony to the everlasting perfection, work, and efficacy of Christ's life and death. His witness is in the scriptures of truth: where he fully declares that the Father is everlastingly well-pleased with every sinner who comes before him, trusting thereon for his present and eternal discharge from all sin. To such he saith, "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more." The Holy Ghost bears his witness to this in the believer's mind, and enables the renewed person to rest satisfied with his divine proof of it, which he gives from the immutable word. "As a leader into all truth," he gives the renewed soul to see the value of truth, and to pray to be led into it. So did the prophet; "Thy Spirit is good, lead me." (Psm. cxliii. 10.) As "a comforter," he applies the consolations of Christ to the wounded heart, broken spirit, and distressed mind, as the case requires. As an advocate, he pleads in the court of conscience the cause of Christ, and this he does so effectually that the quickened sinner is brought to see the work of Jesus to be a finished salvation, and that the divine record of the Father is a sufficient warrant for his believing. And the Holy Spirit so pleads the blood and righteousness of Christ under these views of it, that the sinner is brought to believe the righteousness of Jesus is everlastingly sufficient to present him righteous at God's bar; and the blood of the Lamb everlastingly efficacious to cleanse from all sins. And he comes before the Lord in the belief of it, and pleads it before the throne. The Holy Spirit, as "the taker of the things in Christ," gives the believer blessed views of the person, love, righteousness, blood, fulness, mercy, and compassion of Christ, such as draws the whole heart, and knits it to Jesus. In so doing he is the glorifier of Jesus, and gives such views, and creates

such apprehensions of him, in the renewed mind, as exceed all expression. As "the Spirit of wisdom and revelation," he goes on to make the Father's everlasting love more known, and gives the believer repeated discoveries of it, by giving him more free, full, and open communion with the God and Father of our Lord Jesus Christ. As "the Spirit of the Father and the Son," he is sent by the Father in the name of the Son into the hearts of believers, as "the Spirit of adoption," whereby they know God to be their Father. As "the Spirit of Christ," he leads to him, and reveals him to the called, as the hope of glory. As "the Spirit of glory," he gives a foretaste of it, becomes the earnest of it, seals to the day of redemption, and at seasons fills the soul with "joy unspeakable and full of glory." We read of "joy of the Holy Ghost," (1 Thess. i. 6.), in the writings of the apostle. He produces spiritual, holy, and heavenly joy in the soul, as he applies the word with power, opens and explains the rich, free, pure, and sovereign grace, contained in the exceeding great and precious promises, as he gives the mind a spiritual relish, gust, savour, and satisfaction in it, and raises a joy in the soul by his discoveries of the Father's everlasting love, and the precious person and work of Jesus. Having set this forth briefly, viz., the internal work of the Holy Ghost, agreeable to his office in the economy of grace, with his titles, names, and characters, relative to, and descriptive of, his office in the covenant with the Father and the Son; I close the same, praying, if it please him, that it may lead to a more clear, scriptural, spiritual, and experimental knowledge of him, and his agency in grace. May his names, titles, characters, works, offices, perfections, and love draw out our hearts to him. May it lead us to see we are dependent on the Holy Spirit for every act of spiritual life, indebted to him for all we know of Jesus, and for every intercourse we have had in our own souls with the Father in him, and that it is he alone who can carry on the work of faith with power, and crown our souls in due season with the full enjoyment of everlasting glory. O God the Holy Ghost! grant this for thy great name's sake. Amen.

A WEDDING RING, FIT FOR THE FINGER.

GENESIS II., 18.

"And the Lord God said, it is not good that the man should be alone: I will make him a help meet for him."

(Continued from page 31.*)*

She must be so much, and no less, and so much, and no more. Our ribs were not ordained to be our rulers. They are not made of the head to claim superiority. They desert the author of nature that invert the order of nature. The woman was made for the man's comfort, but the man was not made for the woman's command. Those shoulders aspire too high that content not themselves with a room below their head. It is between a man and his wife in the house, as it is between the sun and moon in the heavens, when the greater light goes down, the lesser light gets up; when the one ends in setting, the other begins in shining. The wife may be a sovereign in the husband's absence, but she must be a subject in her husband's presence. As Pharaoh said to Joseph, so should the husband say to his wife, Gen. xli. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou.* The body of that household can never make any good motion, whose bones are out of place. The woman must be a help to the man in these four things.

1. To his *piety*.
2. To his *society*.
3. To his *progeny*.
4. To his *prosperity*.

To his *piety*, by the ferventness of her excitation.

To his *society*, by the fragrantness of her conversation.

To his *progeny*, by the fruitfulness of her education.

To his *prosperity*, by the faithfulness of her preservation.

1. To his *piety*, by the ferventness of her excitation, 1 Pet. iii. 7. Husband and wife should be as the two

milch-kine, which were coupled together to carry the ark of God; or as the two cherubims that looked one upon another, and both upon the mercy seat; or as the the two tables of stone, on each of which were engraven the laws of God. In some families, married persons are like Jeremiah's two baskets of figs, one very good, the other very evil; or, like fire and water, whilst the one is flaming in devotion, the other is freezing in corruption. There is a two-fold hindrance of holiness; first, of the right side: secondly, on the left. On the right side, when the wife would run God's way, the husband will not let her go. When the fore-horse in a team will not draw, he wrongs all the rest. When the general of an army forbids a march, all the soldiers stand still. Sometimes on the left: how did Solomon's idolatrous wife draw away his heart from heaven? A sinning wife was Satan's first ladder, by which he scaled the walls of paradise, and took away the fort-royal of Adam's heart from him. Thus, she that should have been the help of his flesh, was the hurt of his faith: his nature's under-propper becomes his grace's underminer; and she that should be a crown on the head, is a cross on the shoulders. The wife is often to the husband as the ivy is to the oak, which draws away his sap from him.

2. A help to his *society*, by the fragrantness of her conversation. Man is an affectionate creature. Now the woman's behaviour should be such towards the man, as to requite his affection by increasing his delectation. That the new-born love may not be blasted as soon as it is blossomed; that it may not be ruined before it be rooted: a spouse should so carry herself to her husband as not to disturb his love by her contention, nor to destroy his love by her alienation. Husband and wife should be like two candles burning together, which makes the house more lightsome; or like two fragrant flowers bound up in one nosegay, that augment its sweetness; or like two well-tuned instruments which sounding together, make the more melodious music. Husband and wife, what are they, but as two springs meeting and joining their streams, that they make but one current? Its an unpleasing spectacle to view any contention in this conjunction.

3. To his *progeny*, by the fruitfulness of her education, that so her children in the flesh, may be God's children in the Spirit, 1 Sam. i. 11. Hannah she vows, if the Lord will give her a son by bearing him, she will return that son to the Lord, by serving him. A spouse should be more careful of her children's breeding than she should be fearful of her children bearing. Take heed lest these flowers grow in the devil's garden. Though you bring them out in corruption, yet do not bring them up to damnation. Those are not mothers, but monsters, that, whilst they should be teaching their children the way to heaven with their lips, are leading them the way to hell with their lives.

Good education is the best livery you can give them living, and it is the best legacy you can leave them dying. You let out your cares to make them great, O lift up your prayers to make them good, that before you die from them, you may see Christ live in them.

Whilst these twigs are green and tender, they should be bowed towards God. Children and servants are in a family, as passengers are in a boat: husband and wife, they are as a pair of oars to row them to their desired haven. Let these small pieces of timber be hewed and squared for the celestial building. By putting a sceptre of grace into their hands, you will set a crown of glory upon their heads.

4. A help to his *posterity* by her faithful preservation, being not a wanderer abroad, but a worker at home. One of the ancients speaks excellently; she must not be a field-wife, like Dinah; nor a street-wife, like Thamar; nor a window-wife, like Jezabel.

Phidias, when he drew a woman, painted her sitting under a snail-shell, that she might imitate that little creature, which goes no farther than it can carry its house upon its head.

How many women are there, that are not labouring bees, but idle drones, that take up a room in the hive, but bring no honey to it; that are moths to their husband's estates, spending when they should be sparing? As the man's part is to provide industriously,

so the woman's is to preserve discreetly. The one must not be carelessly wanting, the other must not be causelessly wasting. The man must be seeking with diligence, the woman must be saving with providence. The cock and the hen both scrape together in the dust-heap, to pick up something for their little chickens.

To wind up this on a short bottom.

1. If the woman be a help to the man, then let not the man cast dirt on the woman.

Some have stiled them to be

Like clouds in the sky.
Like motes in the sun.
Like snuffs in the candle.
Like weeds in the garden.

It is not good to play the butcher with that naked sex, that hath no arms but for embraces. A preacher should not be silent for those who are silenced from preaching: because they are the weaker vessels, shall they all be broken to pieces? Thou that sayest women are evil, it may be thy expression flows from thy experience; but I shall never take that mariner for my pilot, that hath no better knowledge, than the splitting of his own ship. Wilt thou condemn the frame of all, for the faults of one? As if it were true logic, because some are evil, therefore none are good. He hath ill eyes that disdains all objects. To blast thy helper, is to blame thy maker. In a word, we took our rise from their bowels, and may take our rest in their bosoms.

2. Is the woman to be a help to the man? then let the man be a help to the woman. What makes these debtors be such ill-paymasters, but because they look at what is owing to them, but not at what is owing by them? If thou wouldest have thy wife's reverence, let her have thy respect.—To force a fear from this relation, is that which neither befits the husband's authority to enjoin, nor the wife's duty to perform. A wife must not be sharply driven, but sweetly drawn. Compassion may bend her, but compulsion will break her. Husband and wife should act towards each other by consent, not by constraint.

There are four things wherein the husband is a meet help to the wife.

First, in his protecting her from injuries. It is well observed by one, that the rib of which woman was made, was taken from under the man's arm; as the use of the arm is to keep off blows from the body, so the office of a husband is to ward off blows from the wife. The wife is the husband's treasury, and the husband should be the wife's armoury. In darkness, he should be her sun for direction; in danger, he should be her shield for protection.

Secondly, in his providing for her necessities. The husband must communicate maintainance to the wife, as the head conveys influence to the members; thou must not be a droue, and she be a drudge. A man in a married estate, is like a chamberlain in an inn, there is KNOCKING for him in every room. Many persons in this condition waste that estate in luxury, which should supply their wives' necessity. They have neither the faith of a Christian, nor the love of a husband. It is a sad spectacle to see a virgin sold with her own money unto slavery, when services are better than marriages. The one receives wages, whilst the other buys their fetters.

Thirdly, in his covering of her infirmities. Who tramples upon a jewel, because it is fallen in the dirt? Or throws away a heap of wheat for a little chaff? Or despise a golden wedge, because there is some dross? These roses have their prickles. Now husbands should spread a mantle over their wives' infirmities. They be ill birds that defile their own nests. It is a great deal better you should fast, than feed yourselves upon their failings. Some husbands are never well, longer than they are holding their fingers in their wives' sores. Such are like crows, they fasten upon carrion. Do not put out the candle, because of the snuff. If the gold be good, allow it grains. Husbands and wives should provoke one another to love, and they should love one another, notwithstanding of provocation. Take heed of poisoning those springs, from whence the streams of your pleasures flow.

Fourthly, by his delighting in her society. A wife

takes sanctuary, not only in her husband's house, but in his heart. The tree of love should grow up in the family, as the tree of life grew up in the garden. They that choose their love, should love their choice. They that marry where they affect not, will affect where they marry not. Two joined together without love, are but two joined together to make one another miserable. And so I pass to the last stage of the text, *A help meet.*

A help, there's her fulness; a *meet help,* there's her fitness.

The angels were too much above him, the creatures were too much below him; he could not step up to the former, nor could he stoop down to the latter. The one was out of his reach, the other was out of his race: but the woman is a parallel line drawn equal with him: meet she must be in three things.

1. The harmony of her disposition. Husband and wife should be like images in a looking-glass, that answer in all properties to the face that stands before it; or like an echo, that returneth the voice it receiveth. Many marriages are like putting new wine into old bottles. An old man is not a meet help for a young woman. He that sets a grey head upon green shoulders, hath one foot in the grave, and another in the cradle. Yet how many times do you see the spring of youth wedded to the winter of old age? A young person is not a meet help for an old woman. He that in his non-age marries another in her dote-age, his lust hath one wife in possession, but his love another in reversion.

2. In the heraldry of her condition. Some of our European nations are so strict in their junctions, that it is against their laws, for the commonalty to couple with the gentry.

It was well said by one: *If the wife be too much above her husband, she either ruins him by her vast expenses, or reviles him with her base reproaches. If she be too much below her husband, either her former condition makes her too generous, or her present mutation makes her too imperious.*

Marriages are stiled matches, yet amongst those

many that are married, how few are there that are matched? Husbands and wives are like locks and keys, that rather break than open, except the wards be answerable.

3. In the holiness of her religion. If adultery may separate a marriage contracted, idolatry may hinder a marriage not perfected. Cattle of divers kinds were not to engender, 2 Cor. vi. 14. *Be not unequally yoked, &c.* It is dangerous taking her for a wife, who will not take God for a husband. It is not meet that one flesh should be of two spirits. Is there never a tree thou likest in the garden, but that which bears forbidden fruit? There are but two channels in which the remaining streams shall run.

1. To those men who want wives, how to choose them.

2. To those women who have husbands, how to use them.

First, to those men that want wives, how to choose them.

Marriage is the tying of such a knot that nothing but death can unloose. Common reason suggests so much, that we should be long a doing that which can but once be done. Where one design has been gravelled in the sands of delay, thousands have been split upon the rock of precipitance. Rash adventures yield little gain. Opportunities are not like tides, that when one is past, another returns; but yet take heed of flying without your wings; you may breed such agues in your bones, that may shake you to your graves.

1. Let me preserve you from a bad choice.

2. Present you with a good one.

1. To preserve you from a bad choice. Take that in three things.

1. Choose not for beauty.

2. Choose not for dowry.

3. Choose not for dignity.

He that looks for beauty, buys a picture.

He that loves for dowry makes a purchase.

He that leaps for dignity, matches with a multitude at once.

The first of these is too blind to be directed.

The second, too base to be accepted.
The third, too bold to be respected.

1. Choose not by your eyes.
2. Choose not by your hands.
3. Choose not by your ears.

First, choose not by your eyes, looking at the beauty of the person. Not but that this is lovely in a woman; but that this is not all for which a woman should be beloved. He that had the choice of many faces, stamps this character upon them all; *favour is deceitful, and beauty is vain.* The sun is more bright in a clear sky, than when the horizon is clouded. But if a woman's flesh hath more of beauty than her spirit hath of Christianity, it is like poison in sweet-meats, most dangerous, Gen. vi. 2. *The sons of God saw the daughters of men that they were fair, &c.* One would have thought that they should rather have looked for grace in the heart, than for the beauty in the face. Take heed of Inning at the fairest signs. The swan hath black flesh under her white feathers.

Secondly, choose not by your hands for the bounty of the portion.

When Cato's daughter was asked why she did not marry, she thus replied, *She could not find the man that loved her person above her portion.* Men love curious pictures, but they would have them set in gold frames. Some are so degenerate as to think any to be good enough, who have but goods enough. Take heed, for sometimes the *bag* and *baggage* go together. The person should be a figure, and the portion a cypher, which added to her advances the sum, but alone signifies nothing. When Themistocles was to marry his daughter, two suitors courted her together, the one was rich, and a fool; the other wise, but poor; and being demanded which of the two he had rather his daughter should have, he answered, I had rather she should have a man without money, than money without a man.

Thirdly, choose not by your ears, for the dignity of her parentage. A good old stock may nourish a fruitless branch. There are many children who are not the blessings but the blemishes of their parents. They

are nobly descended, but ignobly minded. Such was Aurelius Antoninus, of whom it was said, that he injured his country in nothing, but in being the father of such a child. There are many low in their descents that are high in their deserts. Such was the cobbler's son, who grew to be a famous captain. When a great person upbraided the meanness of his original, *My nobility* (saith he) *begins with me, but thy nobility ends with thee.* Piety is a greater honour than parentage. She is the best gentlewoman that is heir of her own deserts, and not the degenerated offspring of another's virtue.

2. To present you with a good choice in three things.

1. Choose such a one as will be subject to your dominion. Take heed of yoking yourselves with untamed heifers.

2. Choose such a one as may sympathise with you in your affliction. Marriage is just like a sea voyage; he that enters into this ship, must look to meet with storms and tempests. 1 Cor. vii. 28. They that marry shall have trouble in the flesh. Flesh and trouble are married together, whether we marry or no; now a bitter cup is too much to be drunk by one mouth. A heavy burthen is easily carried by the assistance of other shoulders. Husband and wife should neither be proud flesh nor dead flesh. You are fellow members, therefore should have a fellow feeling. While one stands safe on the shore, the other should pity him that his tossed on the sea. Sympathy in suffering is like a dry house in a wet day.

3. Choose such a one as may be serviceable to your salvation. A man may think he hath a saint when he hath a devil; but take heed of a harlot that is false to thy bed, and a hypocrite that is false to thy God.

Secondly, to those women that have husbands, how to use them, in two things.

1. Carry yourselves towards them with obedience. Let their power command you, that their praise may commend you. Though you may have your husbands' hearts, yet you must not have their heads; as you will his love, so you should love his will. Till the

husband leaves commanding, the wife must never leave obeying. As his injunctions must be lawful, so her subjection must be loyal.

2. With faithfulness In creation, God made not one woman for many men, nor many women for one man: every wife should be to her husband, as Evah was to Adam, a whole world of women; and every husband should be to his wife, as Adam was to Evah, a whole world of men.

When a river is divided into many channels, the main current starves.

To conclude: good servants are a blessing; good children a greater blessing; but a good wife is the greatest blessing. And such a help let him seek for her that wants one, let him sigh for her that hath lost one, let him take pleasure in her that enjoys one.

And the Lord God said, It is not good that man should be alone; I will make him a help meet for him, Gen. ii. 18.

SWEET MORSELS TO HUNGRY SOULS, IN THE LORD'S WORD FOR THE LORD'S PEOPLE.

BY THE LATE DR. HAWKER.

Of his own will.—James i. 18.

It is truly blessed, when, under divine teaching, the regenerated child of God is brought to live out of himself, and to live wholly upon the Lord: to watch the footsteps of the divine sovereignty in all things, and to follow those leadings of the Lord in all things. It is indeed a science not soon learnt: neither when learnt, easily practised. Nay, unless the same sovereignty which directs gives with it grace to follow, the mind will revolt upon numberless occasions. When the Lord the Spirit, which first quickens, renews, and *directs the heart into the love of God, and into the patient waiting for Christ;* and under his gracious unction, day by day, we learn with the apostle, that "of Him, and through him, and to Him

are all things;" like him we then learn to offer the same song of praise as he did, and say, "to whom be glory for ever. Amen." Rom. xi. 36.

"Of his own will" becomes a sweet morsel for the regenerated child of God to feast upon, when that will is discovered as the source and fountain of all his blessings. Every dispensation and every appointment through the whole compass of nature, providence, grace, and glory, in which Jehovah hath been pleased to make any manifestations of himself to his people, become messengers of sanctification and wisdom, while the mind is engaged in the contemplation of Him "who worketh all things after the counsel of his own will. Eph. i. 11. And there is a certain somewhat truly satisfying to the soul of every one thus taught of God, when at any time matters are dark and discouraging, if in the season this divine prerogative ariseth to view, and the Lord is heard as speaking by his word to his people; "My counsel shall stand and I will do all my pleasure." Isa. xlvi. 10. "Be still, and know that I am God!" Ps. xlvi. 10.

And what tends to endear yet more this sovereignty to the child of grace, is the revelation made in scripture and confirmed in the heart, that this will is one and the same will in all the Persons of the Godhead. For although the Holy Three in One are distinct in Person, yet that distinction is not, as in creatures, by separate existences. One and the same Being and Essence is in all: and hence one and the same will, purpose, decree, and pleasure forms all! Hence, while we hear the Son of God say, "And this is the Father's will that of all which he hath given me I should lose nothing." John vi. 39. And of the Holy Ghost it is as expressly declared, that in the distribution of his manifold gifts, "he divideth to every man severally as He will!" 1Cor. xii. 11.

When the *regenerated* child of God, (for it is hardly necessary to observe, that none but such as are regenerated can *spiritually* apprehend the subject) hath duly pondered these things; if he will take his stand on this ground by way of viewing and reviewing the

several love-tokens of Jehovah's *own will*, as hath been, now is, and will be everlastingly manifested, both to the church of Christ and personally to every individual member of Christ's mystical body: the contemplation will tend under the influence of the same divine sovereignty, to impress his mind with the conviction of this glorious truth; how blessed it must be, in being brought to live out of ourselves, and to live wholly upon the Lord in all things.

Let the child of God begin the subject where the Lord himself begins it, in those records of *his own will* which are said to be manifested to the Church, "according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. If we trace it to the original source in God's choice of the Church in Christ, "to be holy and without blame before him in love; his will is said to be the only cause of this predilection being "before the foundation of the world." Eph. i. 4. If God is said to have predestinated them "to the adoption of children by Jesus Christ to himself;" the same reason is assigned as the sole cause of this distinguishing blessing; namely, that it is "according to the good pleasure of his will. Eph. i. 5. If we read of the manifestations of his grace, wherein the Lord hath "abounded towards us in all wisdom and prudence," the same sweet note chimes through every part; that it is in the having "made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. Eph. i. 8. And as in the ancient counsels of eternity, there could be no motive to influence the divine conduct but what originated in the divine mind; so in the after ages in the time state of the Church, every manifestation of Jehovah carried the same signature with it, that the whole is the result of *his own will*. Is the Church redeemed from the ruins of the fall? It is said, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. x. 10. Are we regenerated, and "made partakers of the divine nature, having escaped the corruption that is in the world through lusts?" 2 Pet. i. 4. This

mercy also is traced to the same cause; "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. James i. 18. And in all the subsequent acts of grace which follow regeneration, it is ascribed to the same predisposing cause; "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his own good pleasure. Phil. ii. 12, 13.

To be continued.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LIV.

My Dear Friend,

I know your patience has to be tried in various ways as regards these letters, and indeed all my friends have to exercise great patience towards me; you must, however, bear with them as the connecting link with years of deepest interest.

1840, September 1.—Called on about a dozen cottagers to-day,—I have commenced visiting every house, ascertaining the number of the inmates, their age, religious profession, &c., and I make a proposal at every house to come sometime in the course of the winter, and explain the word of God to them, when each may invite the neighbours to come in. My proposal was well received; not one out of 33 have refused.

This afternoon, interred dear J. L.; she was a nice Christian young woman, carried off by consumption. At one part of her illness she seemed very much cast down and dejected, but she departed very peacefully (see "Our Sunday School" in which she is mentioned). Before the corpse left the house, we sung the hymn commencing

"Why do we mourn departing friends?"

and prayed for the survivors and friends assembled together. This evening, H. B., a very spiritually

minded young woman, came to offer herself as a candidate for attending the Lord's table: thus, as we have just interred one, the Lord brings us another. I was much comforted by hearing what the Lord had taught her—she mentioned particularly a sermon from "Lord to whom should we go," which was blessed to her, and which she said seemed preached on pnrpose for her, and I remember thinking at the time I preached it, that I should hear of some one to whom it was blessed. Thanks be to my God for this.

Wednesday 2nd.—Visited and conversed with 52 families.

Thursday 3rd.—Called at 59 houses to-day. Lectured this evening from Isaiah lvi. 11.

Friday, 4th.—Still on my parochial visitation.

Sunday 6th.—A very fine day, and our congregations large, especially in the afternoon, when we were full to overflowing. In the morning preached from Matt. xxvi. 28, and had 45 communicants. In the afternoon from Rev. xiv. 13, "Blessed are the dead which die in the Lord," and spoke—1, of the certainty of death, the uncertainty of the time of death. 2, A difference in the manner of persons dying; some "die in their sins," and some "die in the Lord." 3, Only those are blessed who "die in the Lord." Who then are they? Only those who *live* in the Lord, and are one with him. 4, Their blessedness, first *negatively*, a cessation from trouble of all sorts; second *positively*, being "ever with the Lord." After sermon had two funerals and then proceeded to Pemberton; arrived about twenty minutes before seven, but the afternoon service had not been long over; it was twenty minutes past seven when evening service began, one hour later when I went into the pulpit, preached with considerable liberty and enjoyment until about five minutes after nine, then got some supper and returned home by about twelve o'clock. It was nearly one when we retired to rest.

Thursday 8th.—I am continuing my visitation; yesterday called at 28 houses, to-day at about 30. Went by train to Warrington this afternoon to attend a meeting of the Trin. Bible Society anniversary—drank tea there—moved the first resolution, and came away by train; reached home at a little after nine.

[Throughout the remainder of this month nothing of any moment out of the usual way occurred, but I continued my pastoral visitation from house to house, and the effects of it are visible, and remain to this day.]

Oct, 1st.—Lectured this evening from John xiv. 16, I will pray the Father and I will send you another Comforter." This was a sort of introductory lecture to the work of the Spirit in the heart, its being constantly carried on, and his perpetual abiding in believers. 1, This promise not peculiar to the apostles for the indwelling of the Spirit, and his work is always connected, with the Church at large, with the Father's election and the Son's redeeming work—see 1 Cor. iii. and vi., and 2 Cor. vi. and Eph. ii. last verse, 2 Thess. ii. 18, 1 Pet. i. 2, 3, Rom. viiii. 30. 2, This work shown to be divine because its commencement in *regeneration* is called a *creation*, a *quickening*, a *resurrection*. 3, The results of this indwelling and work is *knowledge*, *faith*, *joy*, and *peace*,—holy acts for the benefit of our fellow men and to the glory of God,—a spirit of prayer and praise, &c.

Tuesday 6th.—Had our first Teachers' Tea party in a very humble way; about 76 sat down to tea in our upper school room. We sang several hymns, and I gave an address by way of exhortation from part of Ephesians v.

Sunday 18th. This morning at 5 o'clock, W. E. departed out of a troublesome world to be for ever at rest and in peace. It is very remarkable that the last time he was out of doors, before he became so very ill, he went to Manchester Agricultural Meeting, and obtained a premium of Three Pounds for having brought up a family of ten children without parochial relief. They are left to lament the loss of an affectionate and judicious parent; he was a most consistent Christian and, though in very humble life, his whole deportment was worthy of imitation (see Bright Jewels, vol. 1).

Wednesday 21st.—J. H. died to-day; he was one of my earliest hearers here, a faithful Christian, and sincere lover of the whole truth.

November 1st.—I cannot help commencing this month's diary by recording a gracious and wonderful interposition of Providence I yesterday experienced.

I had to pay forty pounds yesterday, and, for the last fortnight, have been praying with some confidence that the Lord would enable me to raise it. I had twenty pounds in the house, and had more than twenty due to me from various sources, and I was naturally looking out for every post to bring me what I needed. On Friday evening, in prayer, it was suggested to my mind that I should ask a person, to whom I had never spoken in my life on money matters, to lend me the money for a short time. I hesitated to do this, and went yesterday morning and tried to borrow it of two or three others, but they had all parted with their money, so at last I went and asked the individual who had come to my mind in prayer, and he fetched it me in a minute, and said I might have *thirty* if I wished it. May our gracious God by this increase my confidence and prayerfulness, and *through* it and *for* it make me more and more grateful.

Tuesday, Dec. 1.—This day entered upon the last month of 1840, a year abundant in mercies and full of trials to myself and many dear friends, but the mercies are more and greater than the trials, "because He delighteth in mercy."

Thursday 31st.—The last day of 1840. Eventful year! May its mercies be long and thankfully remembered, its trials and troubles long sanctified to us!

The first year of my residence at Astley as incumbent was very remarkable, six or seven decided Christians were taken home to glory, and I began to think that I had only been brought back to witness their departure and comfort them in their sickness. I did not experience the same amount of kindness from the people as I did before I left. No one asked me whether my income was sufficient, and it was much less this year than at Lockwood. This made me at times feel very uncomfortable; it was a trial of faith, but blessed be God he has wrought *wonders* since that time.

A few short letters have sufficed to notice the leading events of 1840. The following year will show a great difference.

Excuse all the imperfections you meet with, and believe me

Your attached friend,

A. H.

EBENEZER.

[TO COMMEMORATE A SPECIAL MERCY.]

TRULY has the apostle Paul declared that "No chastening for the *present* seemeth to be joyous, but grievous," but just as truly has he added, "Nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11.

It may be a trying, but assuredly it is a *blessed* thing to be brought into such circumstances of utter helplessness that we can turn neither to the right or to the left, to be "hedged up" in such a position that hope dies in our heart, and we can truly say, "there is no help in man," and then to see God's arm stretched out to defend and deliver us in a way so sovereign, so wonderful, and so gracious, that we are *compelled* as it were, to *own*, and *feel* that it *is*—it *can be* none but God.

Christian reader, canst thou not look back upon this same point in the past history of thy life, the remembrance of which is graven on thy soul, and say,—yes, at that time *I* was in such a case, and *I* was thus delivered? Oh, if so, let it never be forgotten, cherish that remembrance in a grateful heart; and whenever the clouds of sorrow gather thick around thee, and thou art ready to despond, look back upon that "stone of help," and say with David, "This is my infirmity: but I will remember the years of the right hand of the most high." Ps. lxxvii. 10. And sing with dear old John Newton, who had many such an experience to look back upon,—

"Be still, my heart! these anxious cares
To thee are burdens, thorns, and snares;
They cast dishonour on thy Lord,
And contradict his gracious word.

"Brought safely by His hand thus far,
Why wilt thou now give place to fear?
How canst thou want if He provide,
Or lose thy way with such a guide?

Liverpool. M. M.

T. HALLIWELL, PRINTER, MARKET STREET, LEIGH.

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MARCH, 1850.

A WEEK FROM HOME.

As I have been asked by several, for some particulars of a portion of my Christmas Vacation, I think I cannot do better than give a little account of my "*rest week*," as I call it, being the most leisure week I had; I therefore commence with the letter I sent to Astley, to be read at the meeting on Monday, January 21st, as giving an account of the first few days of that week.

To the beloved people of God meeting for Christian Communion, at the School-Room, in Astley, grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, the Son of the Father, through the gracious outpouring of the Holy Ghost.

BELOVED,

Great is the distance between us, but the oneness and union that exists between us is greater still, it overcomes all obstacles, and makes me feel *as though I were present,* when, in reality, I am *absent.* In my mind's eye, I can look over your little assembly and thank my God on your behalf, and although we may each see some things we would gladly have altered, yet have we not every one cause to admire the riches of his grace, who hath made us what we are, and given us a good *hope* of *help* all our journey through, and a *home* when our journey is ended. I hope that you will remember absent friends, and that some one will take down the names of those who are present. I wish

that all felt the same interest in those meetings, but alas, some who "did run well" are now very lax; this should not be: can such be said to "grow in grace?" We *want* all the means of grace which God has favoured us with, and I do think that every effort should be made by those who know what is meant by the "communion of saints," to seek to enjoy it—to meet with the Lord's people for spiritual purposes. I feel deeply the truth of an observation made by a brother a short time since, that "when we meet at one another's houses, our time is too much taken up—sometimes with talking about the world,—sometimes with talking about our brethren,—sometimes idle talk,—and sometimes scandal is talked in a jesting sort of way; *it ought not so to be*, let us pray to be delivered from it.

I think no one can have greater cause than your pastor, to speak good of the Lord's name for all his mercies.

> "For should *I* refuse to sing,
> Sure the very stones would speak."

Here I am, at Clifton, about 190 miles from you, entertained by a Christian lady, for the Lord's sake.

On Thursday morning I set out with my dear child, and we arrived at Birmingham at one o'clock. We had time to walk about for an hour and a half, and then proceeded by another train to Bristol, where we arrived at half-past six, a cab soon brought us here; we were cold with sitting so long in the train, and the sight of a cheerful apartment, a good fire, and our tea, was most welcome. Most of you know Miss W—, she enquired most affectionately after the church at Astley, mentioning several by name, and wishing her love to be given to all.

At a quarter before ten, the servants came in to prayers; the butler, a *black*, a Christian, and most interesting person. I read the 103rd Psalm, and made a few remarks on the first three verses,—we sung one of our hymns, "God moves in a mysterious way"—and had prayer. I retired to rest heartily tired. On Friday, I rose about eight o'clock, and after writing a little, went down to breakfast; at prayers, read the same Psalm, and spoke a little on the fourth verse, sung the 57th Hymn, and prayer. This *was* a quiet

day: it continued snowing until the afternoon, and then thawed rapidly. I went to the post-office, and through a few of the streets at Clifton, and back to my books and pen.

This evening I commented again on some of the other verses in Psalm 103rd,—sung, and prayed.

Saturday, was a fine, mild, spring day; after breakfast read Zech. xii., and I explained verse 10. After writing awhile, Miss W— and I, with little Kate, went out into Clifton, and a most beautiful place it is. As for the houses, they are all *mansions*; we went down a path called the "Zigzag," from its winding backwards and forwards, I should think 120 feet, to the water side, the banks of the Severn, to the *hot wells*, where they pump up *hot* water, but the well is being repaired, and we could not have any *hot* water pumped up; the rocks on each side of the river are very grand; on one side so steep as to be almost perpendicular, on the other sloping, and covered with trees; saw many clefts in the rock, reminding one of the "rock of ages, cleft for sinners," and of the safe habitation of those feeble folk, the conies, which makes one think of the sure resting place, and the solid foundation our blessed Jesus affords to all who trust in Him, and this creates a prayer for more faith, to trust him more, then shall we love him more, and serve him better. We returned to Clifton Downs, by a road called "M'Adam's Master-piece," cut through the rocks, very steep and tiring. In the afternoon we went out again, and saw more of Clifton, and I was much pleased. The views around are very grand *now*, and must be *beautiful* in summer.

It is now nearly twelve o'clock, Saturday night: we have sung the 11th Hymn, read 1 Cor. i. and I briefly expounded the four first verses. Tomorrow afternoon I shall add a little more, and post my letter, so I bid you "good night."

Sunday, 20th, a very fine day, but sharp frost. I am just come back from church, we have had a large congregation; the church, ST. MATTHEW'S, KINGSDOWN, is large, about the same size as St. Clement's, Manchester. I have had much liberty, a blessed season altogether;—text, Acts x., 36. "preaching peace by Jesus Christ." After the introduction, I spoke on

these three points, 1st peace *contrived* by infinite wisdom and eternal love, 2nd peace *procured*, 3rd peace *enjoyed*. 1st—The setting up of Christ from all eternity, the election of the Church *within*, and giving them all blessings *in Him*, making ready, as it were, for the 2nd peace procured by his death and sufferings, by his righteousness and obedience, for thus were all the demands and requirements of a God of holiness satisfied and fulfilled; and then 3rd, peace *enjoyed* by the application of the blood of cleansing, by the power of the Holy Ghost, giving *peace of conscience*, and a peaceful acquiescence in the will of God concerning us; this is *true peace*.

May we, my dear friends, have in our souls this peace in its fullest enjoyment; blessed be God, we do know the way of peace, and some of us realize it; may it be his will that we may *all* enjoy it and realize it—this can never be by watching ourselves, or by any knowledge, but the knowledge of Jesus as *our* Saviour, *our* almighty friend," this we must know, that we are sinners, *lost, ruined, guilty, and undone*, to such he is welcome, and such are welcome to him; let us pray that we may cease from ourselves entirely, and live *in* and *upon* our Jesus—I feel that God is doing a great work amongst us; may he increase it a hundred fold, if it be his blessed will.

And now, dear friends, may you have a pleasant and profitable meeting, and may we be spared to meet on Monday next, when I may be able to say something more.

The Lord bless you, prays

Your affectionate Pastor,

ALFRED HEWLETT.

Having dispatched the letter, and meditated a little on a blessed portion of the word, I was pleased to have a call from a dear old servant of God, a naval officer, with whom I had long corresponded, but whom I had never seen till this day; he came from Bath, and was intending to return thither again tomorrow, but my kind friend prevailed on him to write to his dear family, and make one of a party who were to dine and spend

the evening here. How closely are those hearts united who are loved by, and consequently love, the same blessed Jesus, and how little is an introduction necessary to promote a free and unrestrained intercourse and communion with such. My kind hostess and I were as much at home with the dear admiral, as though we had known him twenty years. This evening I preached again at the same church, from 1 Cor. xi 12. "*Now we have received not the spirit of the world, but the spirit which is of God, that we may know the things that are freely given to us of God.*" Enlarged first on the character and description of the persons who are said to have received the great benefit, or blessing, mentioned in my text; they are those that are sanctified or set apart in Christ Jesus, called by God's grace, to know and feel their need of salvation, and consequently to call upon the Lord Jesus, here is a TRUE CATHOLIC SPIRIT; the apostle directs his letter to all who in every place call upon the name of Christ Jesus, *both theirs and ours.*

II. What is the blessing they have received? *negatively not* the spirit of the world, this we do not *receive*, it is born in us, the spirit of the world, a worldly spirit, a spirit which seeks after profit, or pleasure, or praise, it is a covetous, sensual, or self-seeking spirit; in the world this reigns; in the Christian, it dwells and strives continually for the mastery. *Positively*, it is the spirit of God. He dwells in every converted soul; we have therefore received, or been made partakers of the new birth. He is our teacher and our guide, he leads to Jesus, gives a deeper insight into the plague of our own hearts; this makes some think that they are growing worse, whereas they are by nature "deceitful *above all things*, and desperately wicked," "as far as possible, gone from original righteousness," how can they be worse! but God's word has entered and shewn what God requires, the enlightened conscience requires the same, and consequently becomes more and more dissatisfied with the natural state, and fleshly workings of the human heart. As the gardener in turning up the ground exposes the worms, insects, and roots of weeds that lie buried there, but adds none, so is it with the entrance of the word of God, it lays bare to our view what was before concealed.

III. Why have we received this spirit? that we may know the things that are *freely given* to us of God. It is a great thing to know *what* God has given to us, and to know that these things are *freely given* to us—God has *freely* given—that is, without respect to anything in us; has given us *eternal* life, heavenly, full, complete, solid, substantial, everlasting blessedness; and this is in his Son; he has given us in him "all spiritual blessings;" to lead to him he has given us his word, and his spirit,—all the promises, full, faithful, and free; and in short, all things,—for all things, saith the apostle, are yours, 1 Cor. iii. 21.

Monday, 21st, was a winterly day; rain, hail, and sleet fell, and froze as it fell, so that I went not outside the house today; about the middle of the day, my dear old friend, the naval officer, arrived, then a dear brother in the Lord, and in the ministry, from Bath, with whom the time passed rapidly and pleasantly, until the arrival of some more friends, two more dear ministers, and some christian ladies. After dinner, other friends arrived, and at seven o'clock the dining room was prepared; a few of the Lord's poor were invited, and gladly attended, for notwithstanding the inclemency of the weather, we had a goodly number. At the request of my friend, I gave the assembly, being mostly strangers, an account of my arrival at Astley, its state in 1832, the Lord's goodness to us, and its present condition, a brief outline of what is contained in the "First Twelve Years of My Ministry," continued to the present time. I then expounded the first nine verses of the first chapter of the epistle to the Ephesians, had much liberty and comfort in speaking.

Tuesday, 22nd, accompanied by my dear friends from Bath, I set out for that city, at a little before twelve; at the railway station we were met by two more dear christian friends, who where journeying in the same direction, and we had some pleasant and profitable conversation in the train. Arrived at Bath, I was sheltered in the bosom of a christian family, the admiral's, who were prepared to receive and love the servant for the Master's sake. The afternoon and evening was spent in christian conversation, embracing both doctrinal and experimental subjects. I expounded 1 Peter, i. ch to

them, and we sung and prayed together. I observed that some of the dear christians I met with here, though apparently agreeing with me on all points of experience and of doctrine too, seemed to speak of High Calvinists as persons who delight, in their ministry, to dwell upon the decrees of God, and thus to present a one-sided view of christian truth. Now I consider that most persons would class me with the High Calvinists, for I do not know a point on which I differ from the *highest*, yet I must affirm, that to exhibit the Lord Jesus Christ as the sun in the firmament of God's decrees, or everlasting covenant, and the only warmer of the sinner's heart, and the light and life of every sinner, who feels himself such, and looks to Him,—this is the joy of my heart.

Wednesday, 23rd.—Left my dear friends early this morning with some regret, and with a hope that we may even on this side Jordan, meet again. Proceeded by train to my native city to give my dear mother and other relatives a glad surprise; arrived there quite unexpected by them about eleven o'clock; spent the afternoon in calling on them and the evening together in telling what the Lord had done for us since we last met.

Thursday, 24th.—Took leave of my dear relatives, and turned my face towards home by stage coach, via LEAMINGTON, the roads were heavy, the coach excessively loaded, so that all exertions only brought us (three other persons going in the same direction and myself), thither in time to see the train for Birmingham go without us. Here we had to wait nearly three hours; arrived in Birmingham a little before eight, and at a quarter past proceeded to Manchester by express. At about eleven o'clock I reached my old friends' at the Mosley Hotel, where after narrating some of the Lord's goodness in my going out and coming in, I retired to rest.

Friday, 25th — I was stirring in good time, and reached Astley station about eight o'clock; I was met here by some members of my dear family, and reached home to breakfast, through mercy found all well, and praised the Lord for all his goodness.

EDITOR.

PSALM CV. 1.

O give thanks unto the Lord, call upon his name: make known his deeds among the people.

DAVID'S heart was warmed, and his mouth opened. When he uttered these words under a feeling of the Lord's continued goodness, faithfulness, power, and love, in bringing back the ark—this is what he elsewhere calls singing "to the Lord a new song" that is, again singing to his praise, or fresh, and daily, mercies received from him. How blessed it is to find that praise gives place to prayer, thanking him for his goodness terminates in calling upon his name, and both prepare the heart and the mouth for making known his deeds among the people. What a blessed frame of mind to be in, may the Lord enable us to realize it.

"His deeds," where shall we find them? Nay rather, where can we look without beholding them? Wondrous are the works of creation, "the moon and stars which thou hast made"—wondrous in *providence*, —all things from the fall of the sparrow, nay, of the hairs of our heads, to the rising of the greatest monarchies of the earth, are *by him*, and *through him*, and to his praise and honour. His work in redemption is more wonderful and mysterious still; and all these brought home to the heart in a way of divine teaching, make way for the enjoyment of God in all.

We, (I mean the church in this place), have been led to adopt this verse as expressive of the desires of our hearts to whom the Lord has been so gracious, as not only to call us to the knowledge of himself, but to grant us much christian communion, for "never in the whole of my experience" says one who has walked with us the greater part of eighteen years, "have I known such a feeling of union and brotherly love to prevail," —then, "we have fresh converts joined to the ranks of the church militant, and others are known to be seeking their way to Zion with their faces thitherward," for these things we must thank him, and still call upon his name for greater blessings,—strength, love, and humility.

Personally, I am sure I have to join with the Psalmist,

and do so most heartily. I have evidence that the severe trials of 1849, which are felt to this day, have been blessed to many of the Lord's dear people from the tone which they have necessarily given to my preaching; this, to a servant of God, is a cause for great thankfulness. Moreover, in my own soul, I find that a great lesson has been taught, for which, no doubt, these severe trials were needed; and in addition to this, I can perceive that a gracious God fully approves of the plan I have been led to adopt for deliverance; for he has sent me pupils, and gives me health and strength for my duties. Again, as regards our Sunday and National Schools, we have cause to "praise the Lord, to call upon his name, and to make known his deeds." At the beginning of May last, the schools were above a hundred pounds in debt for the current expences from January 1st, 1848, to April 30th, 1849, all that sum has been collected, and the current expences of the present year, to such an extent, that about thirty-five pounds will clear all to the end of April, and this would put me in such a position as I have never been in before, namely, to ask on the day of our annual charity sermon for funds to support the school * through the ensuing year, and to pay for every thing as it is ordered.

Will SEVENTY † of my readers, when they read of the Lord's deeds among us in blessing our schools, undertake the task of collecting for us the small sum of TEN SHILLINGS each, by the end of the month; this, by the blessing of our God. would set us fairly on our feet. and we should, I feel assured, be able then to go on by means of our own local efforts.

In the May Magazine, a full statement of receipts and expenditure will be given.

In the Lord's hands, we all are, I feel it most blessed to be so, and desire that all our doings may "praise the Lord for his goodness," and declare his deeds among the people.

A. HEWLETT.

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* About five hundred Sunday, and two hundred Daily Scholars.

† If every subscriber to the Magazine feel interest enough in us to send SIXPENCE, it would more than make up the deficiency.

SWEET MORSELS TO HUNGRY SOULS, IN THE LORD'S WORD FOR THE LORD'S PEOPLE.

BY THE LATE DR. HAWKER.

(Concluded from page 68.)

And if from these general features of character, which distinguish the whole church of Christ, in every individual of his mystical body, the *regenerated* child of God would contemplate the subject *personally*, as it relates to himself, and mark the gracious manifestations of the Lord's *own will*, under the several bearings of it; Oh! what a volume in his own history (which when opened and explained by grace, is the sweetest and most melting of all histories) might he find: "there to rehearse the righteous acts," or as it is rendered in the margin, the righteousness of the Lord! Judges v. 11. But I must not allow myself, (neither would it come within the limits of this little work) to enlarge upon those points. Before I conclude, however, I would affectionately recommend every regenerated child of God to bring this subject home to himself and to his own heart, from the general outlines of it, as suits his own personal circumstances. "*Of his own will*," the man of God under divine teaching will discover, that all and every minute event in his life of grace hath been conducted and carried on from beginning to end. The *place* of his birth in nature; the *parents* of whom he was born; the *state* in point of worldly accommodation in which he was placed; whether in very humble or more ample means of living; whether in narrow or more enlarged attainments of understanding; whether in health of body or sickly frame; whether in many or few opportunities of ordinances and means of grace; all these, and every other appointment have originated from "*his own will;*" and so arranged as best might subserve to the one great object of *that*

will, in making "wise unto salvation through the faith that is in Christ Jesus." Oh! for grace to have this always in view: and instead of consulting *outward* accommodations, to be everlastingly attending to the *inward* consequences of things resulting from *His own will.* The welfare of the Lord's Israel is not, as Moses the man of God beautifully expressed it, from "the precious fruits brought forth by the sun: nor the precious things put forth by the moon; but the good will of Him which dwelt in the bush." Deut. xxxiii. 14, 16. Lord! let it be thy holy will that I may live out of self, and above all creature attainments, by living wholly upon Him who "ordereth all things according to the good pleasure of his will; to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved!" Eph. i. 5, 6.

"*And to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*" Acts xx. 35.

And when was it that the Lord Jesus spake these words; and in what part of the Bible are we to look for them? Certain it is that neither of the Evangelists have recorded them, neither are they to be found in any other place but in this, in all the word of God. John, the beloved apostle, hath said indeed, in the close of the gospel, which bears his name, that "there were also many other things which Jesus did which were not written in this book." John xx. 30 and xxi. 25. But words so precious, and of such vast inportance, one might have thought would have been treasured up among the golden sayings of Christ. But I would ask (let it be remembered that I do not presume to speak decidedly upon it) did not the Holy Ghost purposely overrule this matter, that in the silence of the Evangelists a better opportunity might be afforded to note this divine aphorism of Christ in yet stronger characters, in this sermon of the apostle Paul's. Surely as the words are now preserved, the Church is enabled to have them more frequently in remembrance, than if they had been introduced in the ordinary discourses of Christ.

But we must not stop here. In God the Holy Ghost thus reserving the knowledge of this blessed saying of Christ to the ministry of Paul, and then introducing it in a way of remembrance; how hath that Almighty Spirit, whose office it is to glorify the Lord Jesus in "bringing all things to our remembrance and taking of His, and shewing to his people; adopted the most effectual method of accomplishing this divine purpose. Nor, let it be observed, the words of the Lord Jesus which the Church is here commanded to remember, are not held forth to their remembrance as they relate to the Church in our dealings one with another only; but in a much higher sense, and to a yet more important purpose as applied to Jesus himself. The words are indeed very blessed, when accepted, as the Lord's decision, that among men the Giver hath the advantage of the Receiver; for he certainly hath a *double* blessing, in not only being enabled to give, but also to see the effects of his gift in making another happy. But if among the common charities of life, such blessings are greater on the side of the Giver, what must the upshot be in those immense charities of the Lord Jesus himself given to his people? Who shall calculate here the aggregate of blessedness the Son of God hath in making his redeemed ones everlastingly holy, and everlastingly blessed and happy in Himself? And may we not then venture to conclude that it was on this account, chiefly, the Holy Ghost was pleased th let the Church be brought acquainted with this divine saying of Christ, through the medium of his servant Paul, for the Church's continual comfort when remembering the words of the Lord Jesus. As if God the Holy Ghost, who endites all the prayers of his people, and brings all things to their remembrance whatsoever Jesus hath said to them, meant thereby that in all our drawings nigh to his mercy seat, the Holy Ghost quickening our souls in prayer, we should for ever plead Christ's own words for our sure success in those seasons; and tell Jesus, what Jesus hath first told us, that "It is more blessed to give than to receive!" Oh! the sweetness of accepting this

Michtam, this precious assurance of the Lord Jesus in this way, and when grace is in lively exercise to act faith upon it. So then, God the Spirit "who searcheth all things, yea, the deep things of God," hath here taught us how to make our requests according to the will of God; and thus having the mind of Christ in which he himself hath said, "it is more blessed to give than to receive;" we may come boldly to the throne of grace, being confident of this very thing that while we have all blessedness from Him, Jesus will have glory by us; and while all happiness is ours, the praise will be all His. The Lord Jesus hath said it, and that's enough for me, may every child of God say, "It is more blessed to give than to receive!"

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord Jesus Christ." 2 Thess. i. 11, 12.

Having in this and several preceding numbers, in little penny tracts, gathered from the rich treasury of the Word of God, a few *sweet morsels* by way of sample for the people of God to feast upon; in this, by way of close, I would serve up, on the same knee of prayer as the former have been offered, this very blessed one to accompany the whole. And perhaps a more suitable one cannot be found, both for the writer and the reader, among the Lord's people, to make their daily food in spiritual enjoyment, than what the Holy Ghost hath here given to the church by his servant the apostle. What a blessed prayer for every faithful minister of Christ to be continually offering up for the Lord's people! And equally so for the Lord's people to offer up for every faithful minister! And let not the child of God overlook the gracious design of the Holy Ghost, in teaching this prayer to the Church both of ministers and people, namely, that in "in directing the heart into the love of God, and into the patient waiting for Christ,"

which are the personal offices of God the Spirit; the Lord makes the calling of God the Father, to be for the fulfilling all the "good pleasure of his goodness; and the name of the Lord Jesus to be glorified." So that, it is not so much the good of the Church as the good pleasure of God's goodness. His good pleasure is the *cause;* the happiness of the Church the *effect;* the lesser is included in the greater. The Church is made happy: but this is a secondary consideration to the glory of God. And so in like manner, the name of the Lord Jesus Christ is the great object to be glorified in his people: this is the *first* design; then comes *second,* namely the Church to be glorified in Him: and all "according to the grace of our God and the Lord Jesus Christ." And what a delightful consideration from the whole; that as all is, and must be, for the divine glory, so everything ministers to this end in the everlasting happiness of his people. Lord! let this prayer be continually coming up before Thee under the quickenings of the Holy Ghost, that "our God would count his whole Church worthy of this calling, and fulfil all the good pleasure of his goodness and the work of faith with power that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

PASTORAL VISITS.

NUMBER I.

4TH.—This afternoon, I visited E. H., a young woman, who has been fourteen years, more or less, a sufferer from bodily illness and weakness of constitution; her frame is very much debilitated; for three years she never left her father's house, then she rallied for a time; during the last three years she has been one of my flock, walking nearly, or quite, two miles on the Lord's day, for spiritual food; during that period, she has been three or four times confined to her sick chamber. In the early part of that time,

though for several years a consistent believer, she was often discouraged and cast down, but the Lord's gracious teaching and discipline has happily and mercifully raised her above that drooping state. I feel it a privilege to visit such persons. Reader, fancy yourself in a neat, clean, bed-chamber, in a very small, humble-looking farm-house, one remove from a cottage,—such as abound in thi spart of Lancashire, where a family is reared, partly by the produce of from three to six acres of land, and partly by labouring at the loom; for silk is still woven by hand, as also are some sorts of cotton cloth; there, on a lowly bed, lies one with whom a queen might be glad to exchange places; her frame is thin and worn, but her countenance beams with heavenly joy, and her sparkling eye declares the confidence within.

The visits of the Lord's people are delightful to her, though she feels that the Lord himself is her comforter.

On asking her how she felt, her reply, almost inaudible through bodily weakness, was, "very poorly, everything I take, comes back; I cannot keep anything on my stomach, nor haven't done for a fortnight, and this makes me very, very weak." "But how are you in mind?" "Very happy indeed, the Lord's presence makes me happy" "This more than makes amends for bodily suffering," said I. "Oh, it does indeed," she softly replied. "He hath done all things well. I have not a wish, though I should be glad to depart, and be with Jesus." "I have never properly rallied since last May," she continued, "though I have been to church from October, till the last two Sundays; it has been very hard work to get there, and I have never fully recovered it till about the Thursday after, but when Sunday morning came, I was "like a giant refreshed with wine," for my journey, it was not bodily strength, but strength of spirit for the day." "I think," said I, "you have enjoyed the service when you were there." "Oh, yes," was her answer, "the word was a rich feast to me, and I have had a rich feast today; I have been reading the 45th chapter of Isaiah, and I felt as I read it, that every

word of it was for me." "This is a great blessing," I rejoined. "You were not so confident formerly." "No! but since last May, when this last illness began, I have been quite different. I feel that I understand more and more the necessity and nature of the work of the Holy Spirit, without that, day by day, everything is dull and flat, but Jesus is my strong rock, he is mine and I am his." "I know not," she continued, "what the last hour will be, but this I know, it will make no difference, all is right, his wonderful love hath saved me, and I am safe, through Christ Jesus, and he is faithful." "You have," said I, "cause to say with David, The Lord liveth, and blessed be my strong rock, and praised be the God of my salvation." "I was repeating those very words," was her ready answer, "this morning, and I also thought what a very sweet hymn that is that begins,

'God is our refuge, tried, and proved.'"

"Yes," I observed, "it is founded on a very blessed Psalm, 'God is our refuge and *strength*.' A refuge would be of small use to us if we had no strength to flee to it, so God, our covenant God, is *strength*, and imparts strength to us, that we may use him as a refuge to fly to, from guilt, sin, Satan, the law, and SELF." Memory does not serve, even after the lapse of a few hours, to give you the expressions she made use of, but what I have recorded will shew you the spirit of this dear child of God, who feels herself utterly unable to frame a right and proper thought, but is confident of her eternal salvation, through the atoning blood, and complete righteousness of him, whom, having not seen she has been taught to love as her complete Saviour, who hath loved her, and gave himself for her.

Reader, *this* is a privilege, to pay such pastoral visits as these.

A. H.

REPLY TO THE LETTER OF A YOUNG PERSON ASKING ADVICE OF THE EDITOR AS TO RECEIVING THE ADDRESSES OF A YOUNG MAN OF STEADY, SOBER, AND INDUSTRIOUS HABITS, A REGULAR ATTENDANT AT CHURCH, AND A TEACHER IN THE SUNDAY SCHOOL, BUT WHO SHE BELIEVES "HAS NOT EXPERIENCED A CHANGE OF HEART."

DEAR SISTER IN JESUS,

EXCUSE the delay in replying to yours, which was duly received; it has been unavoidable, this is such a busy season. Yours made my heart rejoice and grieve. I rejoice in what the Lord has done for you, in revealing to you his all-sufficiency for the guilty sinner, and I deeply sympathize with you, and grieve for you, that you are thus tempted of Satan, for doubtless, it is a temptation; if *you* cannot see the marks of a true christian, the evidence of a change of heart in the young man you speak of, he certainly is not one to whom you should unite yourself "until death you do part." Why? because, on the one thing "needful" you have no sympathies, no common feeling, he is a stranger to the anxieties of a renewed soul, and to the joys with which no stranger intermeddleth. There will be seasons when you may experience that state described by the prophet Isaiah, walking in darkness and having no light, as regards personal enjoyment, and as a wounded spirit is hard to bear, so is it harder to conceal, you could not explain your state of mind to your husband, for he could not understand it, and if you could not conceal your state of mind from him, he would impute it to some other cause, would think you discontented with your lot, or displeased with him. Again, a time may come when you will have to act decidedly from christian principle, and take a course altogether opposite to that which a worldly person, however amiable and moral, would feel inclined to take; this you would necessarily feel trying, and it would probably lead to a breach of that harmony which should always subsist between husband and wife. I trust from the candid way in which you have appealed to me, you have not suffered your

affections to be engaged; and I would earnestly beg of you not only to be satisfied yourself that the person who addresses you is a renewed character, but have also the testimony and opinion of some other christians to the same effect. I bless God that he has made the *Christian Cottagers' Magazine* a comfort to you, and humbly pray that he may continue his blessing upon you, and upon it. Believe me,

Your faithful friend and brother in Christ,

ALFRED HEWLETT.

ENCOURAGEMENT FOR SUNDAY SCHOOL TEACHERS.

The following interesting letter is copied from a Magazine published in 1820.

DEAR SIR,

SHOULD the following peculiarly interesting and well-authenticated little fact meet with your approbation, and appear to be calculated for usefulness to your numerous readers, you will much oblige me and many others in this neighbourhood, by permitting it to be inserted in your excellent publication. The circumstance itself occured in the town of Warrington, was related there at a bible meeting, by a gentleman of respectability and veracity, and connected with the society, and has since been repeated by myself in a neighbouring town on a similar occasion.

Previous to my sending you this little account, I thought it right to apply to the gentleman above-mentioned for his permission, and in compliance with his wishes, I now send it to you for insertion, and accompanied, at the same time, with the following fresh testimony of its authenticity. "The more inquiry I make, the more am I satisfied of the truth of the account." The narrative itself has a claim upon our attention, from the *simple, touching*, and *unaffected* strain which it breathes; indeed, if in this day of *open*

profanity, bold infidelity, and *awful blasphemy,* it should be the humble instrument in the hand of God, of making *one immortal soul,* more *reverence,* and *love* the bible; or of *confirming one wavering individual* in his attachment to Sunday Schools, (when rightly conducted), our labour in transcribing and printing, will be amply repaid. The circumstance to which I allude is introduced to our notice in the following words:—About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at the lodging-house for vagrants in this town, for a night's lodging; the keeper of the house, (very properly), took them to the vagrant office to be examined, and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appeared that but a few weeks had elapsed since these poor wanderers had resided with their parents in London: The typhus fever, in one day, carried off both father and mother, leaving them orphans in the wide world, without a home, and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived at this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, *a bible.* The keeper of the lodging-house, addressing the little boy, said, "you have neither money nor meat, will you sell me this bible? I will give you five shillings for it." "No," exclaimed he, the tears rolling down his youthful cheeks, "I'll starve first." He then said, "there are plenty of books to be bought without this." "Why do you love your bible so much?" He replied, "no book has stood my friend so much as my bible." "Why, what has your bible done for you?" said he. He answered, "when I was a little boy about seven years of age, I became a Sunday scholar in London. Through the kind attention of my master, I soon learned to read my bible; this bible, young as I was, showed me that I was a

sinner, and a great one too: it also pointed me to a Saviour, and I thank God, I have found mercy at the hands of Christ, and am not ashamed to confess him before the world." To try him still, *six* shillings were offered him for his bible. "No," said he, "it has been my support all the way from London; hungry and weary, often have I sat down by the way side to read my bible, and have found refreshment from it." Thus did he experience the consolations of the Psalmist, when he said "In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul." He was then asked, "what will you do, if, when you get to Liverpool, your uncle should refuse to take you in?" His reply may excite a blush in many an established christian. "My bible tells me," said he, "when my father and my mother forsake me, then the Lord will take me up." The man could go no further, tears choked his utterance, and they both wept together. They had in their pockets, tickets as rewards for their good conduct in the school to which they belonged, and thankfulness and humility were visible in all their deportment. At night, these two little orphans bending their knees at the side of their bed, committed themselves to the care of their heavenly father, to him whose ears are always open to the prayers of the poor and destitute; and to him who has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The next morning, these refreshed little wanderers arose early, addressing themselves for their journey, and set out for the town of Liverpool; and may HE who hears the *ravens* when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

COVETOUSNESS, said Luther, is a sign of death. I hear that the prince Elector begins to be covetous, which is a sign of his death very shortly. When I saw Doctor Goad begin to count his puddings hanging in the chimney, I told him he would not live long, which fell out accordingly; and when I begin to trouble myself about malting, brewing, cooking, &c. then I shall not hold it long, but soon die.—*Table Talk.*

ON THE PRRSONALITY, &c., OF THE HOLY GHOST.

(Continued from page 55.)

On his breathing Spiritual Life into the Elect, and making them partakers of the Divine Nature in Regeneration.

THE Holy Ghost is the Lord and giver of all spiritual life. *Elihu* ascribes his natural and spiritual life to him, saying, "the Spirit of God hath made me, and the breath, or Spirit, of the Almighty hath given me life." (Job xxxiii 4.)

He alone, who made us creatures, can make us new creatures, it being wholly owing to creating power, if we be made new creatures in Christ Jesus. The scriptures treat of the Holy Ghost, as the breather, inspirer, giver, and bestower of spiritual life to the souls of the Lord's redeemed. Regeneration is attributed by our Lord himself, in the third of John, to him, saying, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John iii. 3.) It is by it alone we are made meet for the inheritance of the saints in light. This supernatural birth, or spiritual creation, is produced by the almighty energy of the Lord the Spirit. And by it we are born into Christ, translated into his kingdom, have spiritual life, supernatural faculties, and senses produced in our souls, which qualify us for the enjoyment of Christ, and to hold holy fellowship with him in all the blessings and benefits of his great salvation. Through this divine renewing of the Holy Ghost we are born of God, are partakers of the divine nature, are turned from darkness, brought into God's marvellous light, and pass from death unto life. This work of the Spirit is entitled *quickening;* "You hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.) This marvellous act of grace is the first act of the Spirit of God upon the elect. All that follows is but the effects of it. The soul is dead, in a spiritual sense, to the very instant of his quickening it with spiritual life. And he conveys life once for all; hence it is called, everlasting life. Our Lord

saith, "He that believeth on me hath everlasting life." Now, the soul upon its first being quickened does not know and believe on Jesus, yet regeneration, being grace in the whole essence of it, which is to be drawn forth in a glorious manifestation of it in faith, hope, and love towards our Lord Jesus Christ in future time, everlasting life is as truly begun in the soul by the Spirit of God, as ever it will, the first moment he quickened it. The Spirit in drawing it forth into act and exercise, being only the open evidence of it. How this life is communicated and begun, is what does not fall under our observation. We are authorized to say from the scripture, that the Holy Spirit, the giver of it, is styled *the breath of the Almighty.* (Job xxxiii. 4.) And we are informed therefrom, that when life was communicated to the first man, it was by the breath or Spirit of the Almighty. For thus it is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) Now, as life, or lives, was conveyed this way to man originally, so the Holy Ghost is emphatically styled *the breath, or Spirit, of Jehovah's mouth.*" (Psalm xxxiii. 6.) And the stated emblem of the Holy Ghost throughout the Bible is wind, or air in motion. (See Cant. iv. 16.) "Awake, O north wind, and come thou south, blow, &c." So likewise, in Ezekiel's vision of the dry bones, the Holy and eternal Spirit is spoken of under this emblem, and called upon thus, "Come from the four winds, O breath, and breathe upon these slain, that they may live." And by his breathing on the dry bones, and entering into them, they lived, and stood up upon their feet. (Ezek. xxxvii.) Our Lord speaks of the Holy Spirit's agency and operations in grace thus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John iii. 8.) Thus, "the wind" as our Lord saith, "bloweth where it listeth:" and the Spirit of God is a free agent. He works how and where he pleaseth. He acts freely on a poor sinner. He

works powerfully and irresistibly. He works effectually. And he works secretly and imperceptibly. Every one born of the Spirit is regenerated by grace: which is as free and sovereign, as powerful and irresistible, as the wind is. The Holy Spirit is compared to the wind, to the south and north wind, because of his diversified influences, which are powerful, comfortable, quickening, and quieting. Our divine Lord, after his resurrection, breathed on his apostles, saying, "receive ye the Holy Ghost;" (John xx. 22.) which we may consider to be in allusion to God's breathing the breath of life into man at his creation; or, to the Spirit himself, who proceedeth both from the Father and the Son: and who breathes spiritual and eternal life into the souls of the elect in regeneration: and who proceedeth from the Father and the Son ministerially, according to the federal transactions of the eternal Three; and breathes, and enters, as the Spirit of life from God, into the souls of the elect, and conveys everlasting life into them: which is manifested by that divine, spiritual, and supernatural birth, which he produces in them, which is styled regeneration, or being born again. This is called by Peter "the divine nature" He, writing to such as had obtained like precious faith with the apostles, through the righteousness of God, and our Saviour Jesus Christ., salutes them with a prayer for an increase of divine knowledge, and which might be expected, since, by the power of divine grace, everything necessary to a spiritual and godly life had been given them in effectual calling, through the knowledge of Christ, even exceeding great and precious promises, whereby they partook of the divine nature, and escaped the sins which prevailed in the world. "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the

corruption that is in the world through lust." (2 Pet. ii. 3, 4.) The divine nature *essentially, or the essence of God,* cannot be communicated. Nor yet personally, or hypostatically; so as the human nature of Christ, in union with the Son of God, is a partaker of the divine nature in him. But the new birth, new creature, new man, that which is born of the Spirit, which is Spirit, altogether holy, heavenly, spiritual, and divine, is called the divine nature, because it is so by way of resemblance and likeness, being fitted to receive divine impressions, and suited to the nature of God, so as to receive the knowledge of him, and enjoy communion with him. In it are contained all the principles of life everlasting, grace, and holiness. The new man is created, after the image of God in righteousness and true holiness. (Eph. iv. 24.) We are said to be *created in Christ Jesus.* It is called *a new birth, a new creature, the new man, the inner man, the hidden man of the heart, Spirit, and the divine nature.* And one thus born again, *is a man in Christ.* We commonly style it a new birth, because our Lord speaks of it under this metaphor, saying, "Ye must be born again." (John iii. 7.) We style it a spiritual birth, because our Lord saith, "That which is born of the Spirit is Spirit." (John iii. 6.) It is wholly spiritual. There is no unholiness in it. It is, like its divine author, holy, spiritual, and divine. It capacitates the soul for the knowledge and enjoyment of God. It is called the divine nature, because it is suited to God, to contemplate and enjoy fellowship with him, in all his persons and perfections. We are said to be created in Christ Jesus, to shew our regeneration is a spiritual creation in Christ, by which we are brought to have communion with him. It is called a new creature, to shew it solely depends on God for supporting it in us—the new man, to shew its essential distinction from the old man, or corrupt nature—the inner man, to point it out as the subject of spiritual life, grace, and holiness—the hidden man of the heart, to shew it has its seat, and is implanted in the soul, where it will abide for ever. And when the soul is born of God, the person is thereby declared

to be a Son of God, and heir of God and glory. He hath in him that life, that light, that holiness, that love to God, which will continue for ever. It is true it is then all the root; but the buds, blossoms, and fruits, will in due season spring forth and appear, not indeed by any human power, and natural efforts. No, the same Holy Ghost who inspired the soul with new and spiritual life, and implanted in regeneration all the principles of holiness, every grace, and every seed of godliness and spirituality, must continue his spiritual breathings *within*, and *on* the renewed person, and shine on his work, or there can be no spiritual growth, and aboundings in the fruits of holiness. So that Peter speaks to this effect when he says, "whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature;" that through the revelation of Jesus Christ in the gospel to the mind renewed by the Holy Ghost, and by his applications of the precious promises of it, the believer hath such sights of Christ, as transform and assimilate him into a conformity to Christ, which proves him to be born again, that he is a partaker of the divine nature, and will one day be fully conformed to Christ, when he shall see him as he is. I would observe one thus born again of the Spirit is "a man in Christ; "this is what Paul says of a christian. He is a man in Christ. 2 Cor. xii. 2. He is *in* Christ. He has the *Spirit of Christ*. He is alive *in* Christ, and *to* Christ. He lives *on* him, centres in him, walks in him, and has him dwelling in his heart by faith. He is in Christ's world, and has fellowship with him. There is but a step between him and death. And that being sent to untie the union-knot between body and soul, there is an immediate admittance into eternal glory. To conclude this section on the Holy Spirit's breathing spiritual life into the souls of the elect, and making them partakers of the divine nature in regeneration, let it be remembered, we are entirely passive in it. God the Holy Ghost is the agent. The subject wrought on is the elect sinner. He, at the time he is wrought on, is dead in sin. The work wrought is instantaneous and effectual. It consists

in making the dead sinner alive to God, which proves the Holy Ghost to be Almighty. The apostle says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii. 4, 5.) Now Christ was "declared to be the Son of God with power; according to the spirit of holiness, by the resurrection from the dead." (Rom. i. 4.) The Spirit of holiness, or Holy Spirit, raised up Christ from the dead. (Rom. viii. 11.) And the same Spirit quickens the souls of the elect, and raises them up from the state and power of spiritual death with the same power with which he raised up Christ from the grave of death. May what hath been written be accompanied by the Holy Spirit's most gracious presence and blessing! Amen.

THE VIRTUE AND VIGOUR OF THE PROMISES.

(Continued from page 21.)

The Soul.—O, when shall mortality put on immortality? (2 Cor. v. 4.) That I may know the blessedness of those that die in the Lord. (Rev. xiv. 13.) And the good of his chosen. (Psalm cvi. 5.) When shall I enter into my master's joy, (Matt. xxv. 21.) and my Father's kingdom. (Matt. xxv. 34.) Who will bring me unto the city where the Lord is? (Ez. xlviii. 35.) that I may be with him for ever, (Rev. xxii. 5. John xvii. 24.) and see light in his sight, (Ps. xxxvi. 9.) and know the richness of his glorious inheritance in the Saints, (Eph. i. 19.) When shall I drink of the rivers of these pleasures which are at the right hand, and taste of these joys that last for evermore? (Ps. xvi. 11.) When shall I know that love of Christ that passeth all knowledge? (Eph. iii. 19.) O, when shall I praise God and magnify his name together! (Ps. xxxiv. 3.) with those who are killed for the word of God and for the testimony which they maintained!

(Rev. vi. 9.) How long O Lord, which art holy and true, (Rev. vi. 10.) wilt thou forget, (Ps. xiii. 1.) the prisoner in the pit. (Zach. ix. 11.)

The Comforter.—Yet a little while, and he that cometh will come and not tarry, (Heb. x. 37.) Behold he comes quickly, Rev. iii. 11., and xxii. 7., and xii. 20. to render unto thee immortality and eternal life, (Rev. ii. 7, 1 Cor. xv. 53, 54, I Tim. i. 10.) Thou shalt stand up in thy lot at the end of thy days, (Dan. xii. 13,) and then shall the Lamb that was killed and redeemed thee unto God by his blood, (Rev .v. 9.) present thee holy and unblameable in the presence of his Fathers glory with exceeding joy, (Jude ver. 24.) Then shalt thou awake unto everlasting life and shine as the brightness of the firmament, and as the stars for ever and ever, (Dan. xii. 2. 3.) and know the exceeding riches of his grace through his kindness towards thee in Christ Jesus, (Eph. ii. 7.) through whom thou hast entrance unto the Father, and shall be no more a stranger, but a citizen with the saints, and of the household of God. (Eph. ii. 18. 19.) He that has upon his garment and upon his thigh, a name written (a name which no man knoweth but himself, Rev. xix. 12.) The King of Kings and Lord of Lords, (ver. 6.) the Prince of the Kings of the earth, that loved thee and washed thee from thy sins with his own blood. (Rev. i. 5. 6.) The Almighty, (ver. 8.) who has the key of hell and of death. (ver. 18.) He that is holy and true; he that hath the key of David, and openeth, and no man shutteth, (Rev. xiii. 7.) shall bring thee to the Holy City, the New Jerusalem, (Rev. xxi. 2.) as thou hast heard so shall thou see in the city of thy God, (Ps. xlviii. 8.) the gladness of his nation, and thou shalt glory with his inheritance, (Ps. cvi. 5.) thine eyes shalt see the King in his beauty, (Isaiah xxxiii. 17. Ps xxvii. 4.) thou shalt behold the land though yet afar off, (ibid.) There shalt thou be as the Angels of God, (Matt. xxii. 30.) nay like Christ himself, (John iii. 2.) to whose image thou shalt be made conformable, (Rom. viii. 29.) with him shalt thou be, (John xiv. 3. and xvii. 24. I Thess. iv. 17.) and see his face, (Rev. xxii.

4) and behold him in his glory, (John xvii. 22. 24. and 1 Thess. ii. 12.) He that is the way, the truth, and the life, (John xiv. 6.) the bright morning star, (Rev. xxii. 16.) and the Sun of righteousness, (Mal iv. 2.) shall lead thee into the land of uprightness, (Ps. cxliii. 10.) where thou shalt inherit and partake of all the promises, (Eph. iii. 6. Heb. xi. 33. and vi. 12. 15.) which thou shalt find them to be no cunningly devised fables, (2 Peter i. 16.) but the day spring of that glorious light, and the seals of that harvest of joy which is sown for the righteous, (Ps. xcvii. 11. 2. Chro. i. 22. Rom. viii. 16. 13. 2 Cor. v. 5. Gal. iii. 14. Eph. i. 13. Acts xx. 32. Phil. ii. 16. 1 Peter i. 18. 19.) the word of truth, (Col. i. 5. John xvii. 17. James i. 18. Eccles. xii. 10. Pro. xxii. 21.) in the everlasting gospel, Pro. xiv. 6.) the pouring out of the name of God as a precious ointment, (Cant. i. 5.) for in that day he will show thee greater and mightier things than thou couldst have thought of (Jer. xxxv. 3 Isaiah lxiv 4. Eph iii. 20) He hath promised thee a kingdom (Matt. xxv. 34.) an heavenly kingdom, (Matt. vii. 21. 2 Tim. iv. 18) an eternal kingdom, 2 Peter i. 11.) a crown, (Rev iii. 11.) a crown of life, (James i. 12. Rev. ii. 10.) a crown of righteousness (2 Tim. iv. 8.) an *immarcessible* crown of glory, 1 Peter v. 4. Pro. iv. 9. thus being crowned with glory and honour, (Ps. viii. 5 Heb. ii. 7. 9.) and with his loving kindness, (Ps ciii. 4.) and being filled with the fulness of God, (Eph. iii. 19.) thou shalt be more able to comprehend the breadth and length and and depth, and height of the love of Christ, (Eph. iii. 19.) who is the God of love, (2 Cor. xiii. 11.) and all love, (1 John xlviii 16.) who so loved thee that he would give himself for thee, (Gal. ii. 20.) then shalt thou find how sweet and how gracious the Lord is, (Ps. xxxiv. 8. 1 Peter ii. 3. Cant. ii. 3.) who will give thee freely to drink of the waters of life, (Rev. xxi. 6. Isaiah xii. 3. and xlv. 8.) and to eat of the tree of life, (Rev. xxii. 2.) and of the hidden manna, (Rev. ii. 17.) in that day shalt thou drink of the pure rivers of the waters of life, clear as crystal, proceeding out of the throne of God, (Rev. xxii. 1.) then

shall the faithful and true witness, (Rev. i. 5. and xix. 11.) who chastened and rebuked thee in the world because he loved thee, (Rev. iii. 19.) when he has brought thee through many tribulations, and given thee a long and white robe, made white in his blood, (Rev. vi. 11. and vii. 9. 14.) with a crown of glory on thy head, (Rev. iv. 4.) and a palm of victory in thy hand, (Rev. vii. 9.) and set thee down upon the throne with himself, (Rev. iii. 21.) let thee know what manner of love he hath bestowed upon thee, (1 John iii, 1.) for thou shall inherit all things; God shall be thy God, and thou shalt be his son, (Rev. xxi. 7.) and thus being taken up into the new heavens, Isaiah lxvi. 22. Rev. xxi. 12. Peter iii. 13.) the new Jerusalem, (Rev. xxi. 2.) he will write upon thy forehead his new name. (Rev. iii. 12.) He will also put a new song in thy mouth, which no man can learn but the redeemed from the earth, (Rev. xiv. 3.) the first fruits unto God, and unto the Lamb, (ver. 4.) and thus exalted in the righteousness, (Ps. lxxxix. 16.) of him that set his heart upon thee to choose thee, (Deut. vii. 7.) before the foundations of the world were laid. (1 Peter i. 20.) Thou shalt sing the song of Moses, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. (Rev. xv. 3.) Who will not fear thee, and glorify thy name? for thou only art holy, and now thy judgments are made manifest, (ver. 4.) thou shalt sing with those who overcame by the blood of the Lamb, and by the word of their testimony, (Rev. xxii. 11.) saying, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (ver. 10.) Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. (Rev. vii. 12.) We give thanks, O Lord God Almighty, because thou hast taken unto thee thy great power and hast reigned. (Rev. xi. 17.) Holy, holy, holy, Lord God Almighty, which was, and is, and liveth for ever and ever. (Rev. iv. 8. 9.) Thou art worthy O Lord, to receive honour, and glory, and power, for thou hast created all

things, and for thy pleasure, they are and were created, (ver. 11.) rejoice therefore in the hope (Heb. iii. 6.) of that glory, (Col. i. 27.) whereunto thou art begotten by the immortal seed of the word (1 Peter ii. 3.) which is shortly to be revealed, (1 Peter i. 5. and v 1.) for the time is at hand, (Rev. xxii. 10.) wherein thou shalt be, as thou art seen, and know, as thou art known, (2 Cor. xiii. 12.) for though thine eyes, while thou art in the world, cannot be satisfied with seeing, nor thine ears with hearing, (Eccl. xviii.) and it cannot enter into thine heart what great and mighty things God has prepared for his beloved ones, (Isaiah lxiv. 4. 1 Cor. ii. 9.). yet when thou shalt be admitted to sup, (Rev. iii. 20.) with the Eternal, (1 Tim. i. 17. Jer. x. 10. Gen. xxi. 33.) with the living God, that everlasting King (Jer. x 10. Isaiah xl. 28.) at the marriage of the Lamb, (Rev. xix. 7. 9.) thou shalt make an eternal feast, (Isaiah xxxv. 10. and li. 11. and lxi. 7.) of fat things, (Isaiah xxv. 6.) and eat and drink abundantly with the bridegroom and his friends, (Cant. v. 1.) then shall thy joy be full, (John xvii. 13.) thou shalt rejoice with Jerusalen, and be glad with her; thou shalt suck and be satisfied with the breasts of her consolation, and be delighted with the brightness of her glory, (Isaiah lxvi. 10. 11.) thou shalt be abundantly satisfied with the fat things of his house, and he will make thee to drink of the rivers of his pleasures, (Ps. xxxvi. 8.) then shalt thou taste the blessedness of that people, who rejoice in their God; thou shalt walk in the light of his countenance, and rejoice in his name continually, (Ps. lxxxix. 15. 16.) and with all the creatures which are in heaven and in earth, shalt thou give praise, and honour, and glory, and power unto him that sits upon the throne, and unto the Lamb for ever, (Rev. v. 13. and vii. 13.) He that confirmed the word, and performeth the counsel of the messenger; even the Lord that formed thee. (Isaiah xliv. 21. 24. 26.) The Lord has sent (thy Lord Ps. cx. 1.) to bind up the broken hearted, and to open the prison to those that are bound, (Isaiah lxi. 1. 2. and xlii. 7.) Has he not graven thee on the palms of his hands? (Isaiah xlxi. 16.) and set thee as a seal on his heart, (Cant. viii. 6.) thou art continually before him, how can he forget thee? (Isaiah xlix. 15.

19.) nay, out of his love to thy soul, hath he delivered it from the pit of corruption. (Isaiah xxxviii. 17. Ps. xl. 3.)

A LETTER TO MY FRIENDS IN REPLY TO THEIR INTERESTING COMMUNICATIONS AND ENQUIRIES.

MY DEAR FRIENDS,

Those among you who uniformly look first for the "First Twelve Years of my Ministry," will perhaps feel a little disappointment on perusing the table of contents, this, I hope, will give place to pleasure on further examination. I hope next month to make arrangement for having a longer letter than usual on that subject, and that, perhaps, will be more readily accomplished by my replying to, and noticing, the requests of many friends in this.

Allow me in the first place to thank my dear friend M. M. for his nice paper which shall soon have a place; and my friend J. H. for the excellent sermon of the late S. E. Pierce, this I shall be obliged to keep until the precious treatise on the Holy Spirit is completed, or some may think I am giving him too much room. Many thanks to G. T. E. for his letter, especially the postcript; he says, "at the commencement of this year, with very little difficulty, I got thirty new Subscribers for your Magazine, if you think it would provoke any others, you might, without naming me, state the circumstance in your next number, were your friendsto exert themselves only a *little*, your subscribers might easily be *doubled*." This is indeed an accession, and a useful hint which I hope will meet the eye, and rouse the minds, of some of my friends; if the sale could be doubled, the pecuniary advantage to me would be doubled also, besides the hope of a blessing extended to twice the number of persons already benefited.

M. B. BIRMINGHAM.—Our dear friend has invited me more than once, but I have been so situated as not to be able to accept his invitation, there are two

difficulties in the way of my leaving home for more than a few hours, the first is my duty to my pupils, this compels me to say I can only leave home in vacations, Christmas, or Midsummer; the other is even greater, the almost impossibility of getting my place supplied; nevertheless we may perhaps make an exchange sometime during the summer. Thanks for the cheering intelligence, and for your prayers and wishes.

To "M. B. LONDON"—My warmest thanks are due; but I do not see the slightest probability of visiting London this year, principally from the reasons stated above, and because all the time that can be spared from home at Midsummer is promised.

"W. B." has asked two questions. 1st. What is meant by the expression Heb. ii. 9. "*That he by the grace of God should taste death for every man*" To this I reply that, the word *man* is not to be found in the Greek, and, in the earliest editions of our Bibles this is shewn, by its being printed as above, in italics, but subsequently either from accident or design, this has been changed, and now the English reader naturally supposes that it is thus in the Greek. The adjective *all* or *every* should agree with some substantive expressed in the context, and of these there are four, namely, "*sons*" in verse 10, "*brethren*" 11, "*church*" 12, "*children*" 13, thus it would read for *every son &c.* W. B. and his friends must bear in mind that the death and sufferings of our Lord were *vicarious*, that is, what he did, or suffered, was *in place* of others, or in their stead, and thus it is that they are exempted from eternal suffering, because in his death he endured all the pangs divine justice could ever have inflicted on those for whom, or in whose place, he tasted the "bitterness of death." Question 2nd.—Which is the first grace, faith or repentance? Neither. I may as well ask which is the first sense in a new born babe, sight or hearing? all the senses and faculties are born with the child, though not all called into action at the same time, so is it with a new born soul, all the graces are there, but some, to the soul's own experience, may be exercised sooner than others.

Many thanks to my kind friend "L. H." for his interesting "facts," of which I hope to make good use.

Very glad should I be if the Morning Sermon at St. Matthews', Kingsdown, could appear in print, but as it was entirely *extempore*, we shall have to be content with what I have recorded in the first paper for this month.

To a Teacher, Jersey.—Who enquires whether I think the sale of little books, such as Hymns and Catecisms, to scholars on the Lord's day, be an infringment of the sanctity of the day; I would reply, my own practice is to supply my sunday scholars, with anything of the sort, which they may want; I do not for a moment think, that by so doing, I am acting contrary to the spirit of the religion of our blessed Jesus, my object not being gain, nor the obeject of the children the indulgence of any fleshly desires, but simply, to afford, and to receive, that, which, by God's blessing, may impart or increase true wisdom.

"T. B." desires an exposition of James ii. 9. "But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors." Doubtless many professors of christianity will fall condemned by the searching reproof of the Apostle in this chapter, the *worldly* professor will always act from a *worldly* motive, and the true child of God, seeing he has the old, or Adam, nature still remaining will sometimes be overcome by it and yield respect, and shew favour to worldly-wise, or worldly-wealthy persons, but I believe the real desire of the heart of every one taught of God, is to love the Lord's people whatever their rank, and to show no partiality, and when they fail, and wherein they fail, the Lord shewing them the same, they grieve and alter their course.

W. M., Rochdale.—I trust the Lord is with you and yours, cheering you on your way; you will be disappointed again this month, as regards the "Lord's prayer," but the fact is, I have got a little beforehand with the printer, and we are clearing off. I know you will have patience with me, because I have proved you.

R. M.—Yours must be in print this time, and pray forgive it, for my time is fully occupied. Yes, indeed the Lord has wonderfully blessed me with strength and ability for all my work, and I do find even as yourself, that strength and cheerfulness in duties are always given me equal to my day.

D. M. G. says, "Do you deem it a right and proper thing for a certain number of our members at Church, to flee together and make weekly meetings every Sunday night, when there is service in the Church at the same time. Do you deem it wisdom to perform the preceding work, according to the law of the Lord, and after the duty is over, sit down by the fire of the said house, and begin to ask one another whether he or she has got any news to-night, &c." As regards the latter question, there can be but one opinion,—it is highly unbecoming, and if it be practised by Christians, it must be productive of spiritual leanness, and more than nullify any advantage which may have been derived from any meeting previously held for spiritual exercises. But to the former question, I cannot give an unqualified answer; all I can say is, that I never met with a case where the gospel is fully and faithfully preached, that the members, or any of them, preferred meeting in the way D. M. G. mentions, to the public means of grace.

W. H. C.—I have received the tract, (published by Collins, 22, Paternoster Row), "*Strife about Straws.*" It is a very nice little tract, and the gracious and talented author has drawn a very useful and instructive lesson from the expression about which there has been a little contention. There is not a sentiment in the tract with which I do not fully agree, although I might not have stated the same sentiment in the same manner; but I hope it is not intended as a rebuke, or to keep open strife but more in the way of explanation.

I hope I have not mislaid any communication this month, and pray God that his blessing may rest on us all through another month, and unto all eternity, to the glory of his own great name, and remain, with much affection to all who love the Lord Jesus, their faithful brother,

THE EDITOR.

P. S.—Where and how is W. H. R.? Why have I not heard from R—d., Surrey?

TO YOUTH.

"Remember the Sabbath-day to keep it holy."—Exodus xx. 8.

Thrice welcome sacred hours,
Bright pledge of rest above,
Where saints employ their noblest pow'rs
In worship, praise, and love.

The institution and observance of a weekly sabbath is one of the noblest and strongest bulwarks of public religion. It is a standing memorial of divine grace to man. The Jewish sabbath was designed to commemorate the birth of the creation, and to remind man of his absolute dependence upon the Almighty Creator. The Christian sabbath exhibits far brighter scenes. Redemption from sin and hell, accomplished by the incarnate, obedient bleeding, rising Jesus. The iron fetters of death are broken; his envenomed sting extracted; his gloomy dungeon demolished. The law of God is magnified, and justice shews its untarnished honours. Grace smiles upon the resplendent throne, and points to the new Jerusalem above, the everlasting habitation of the redeemed.—My young friend, *Remember the sabbath day to keep it holy.* With eager gratitude seize the golden seasons of mercy, which the day of God affords. Resort to the sanctuary of the Lord, and enquire in his temple. Let no vain conversation or engagements infringe upon the holy hours; but let the pleasures of religion occupy them all. And then, while multitudes squander away the days of heaven in worldly employments, destructive amusement, or stupid sloth, you will find that a day spent for God is better than a thousand in the ways of sin.

Sinners can do nothing but make wounds that Christ may heal them; make debts, that Christ may pay them; make falls, that Christ may raise them; make deaths, that Christ may quicken them; and spin out, and dig hells for themselves, that Christ may ransom them.

A PRAYER.

BY LADY POWERSCOURT.

LORD! let my heart still turn to Thee,
  In all my hours of waking thought;
Nor let this heart e'er wish to flee,
  Or think, or feel, where Thou art not!

In every hour of pain or woe,
  When nought on earth this heart can cheer,
When sighs will burst, and tears will flow,—
  Lord, hush the sigh, and chase the tear.

In every dream of earthly bliss,
  Do Thou, dear Jesus, present be;
Nor let a thought of happiness
  On earth intrude, apart from Thee!

To my last lingering thought at night,
  Do thou, Lord Jesus, still be near;
And e'er the dawn of opening light,
  In still small accents wake mine ear.

Whene'er I read Thy sacred word,
  Bright on the page in glory shine;
And let me say, "*This precious Lord*
  In all his full salvation's mine."

And when before the throne I kneel,
  Hear from that throne of grace my prayer;
And let each hope of heaven I feel,
  Burn with the thought to meet Thee there.

Thus teach me, Lord, to look to Thee,
  In every hour of waking thought,
Nor let me ever wish to be,
  Or think, or feel, where Thou art not! *Amen.*

THOMAS HALLIWELL, PRINTER, LEIGH.

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APRIL, 1850.

A LETTER TO MY FRIENDS.

My Dear Friends,

The interest that the Lord has given me in your prayers, and in your exertions for the spread of this little messenger, as well as for my village and schools generally, meets with a response in my breast; and as the various messages and communications are received, awaken within me a deep feeling of gratitude to our heavenly Father, and an earnest prayer for his blessing, which "maketh rich" upon your souls; and another, and another, is added to the list of those for whom prayer is "wont to be made."

Many thoughts on various subjects have rapidly passed through my mind since the March number was prepared for the press, the germ, as I expect, of some articles in our future numbers. I shall make this letter very brief, in order to leave room for "the First Twelve Years of My Ministry," as well as other articles which are ready; but I must thank G. W. for calling my attention to page 15; Mr. Pierce's remarks on Heb. vi. 4, 5, 6. It is a very common view of the passage, but one to which I do not subscribe, as any of my readers may perceive who have access to Plain Sermons, No. 11.

"T. P's." letter has been received, and I rejoice to find that he is enabled to leave the whole matter in the Lord's hands.

"AN ANXIOUS ENQUIRER" will find her wishes attended to next month, if the Lord will.

I have to bless God for his mercies to us all, and so conclude this brief note, remaining

Your affectionate Brother,

THE EDITOR.

AN ANALYSIS OF JOB.

(From CRADOCK'S "History of the Old Testament Methodized".)

With the life of Joseph endeth the first book of Moses's History, called Genesis, which containeth a space of two thousand three hundred and sixty nine years from the Creation of the world; the next to it in order of time, is the book of Job, as learned men conceive. 'Tis likely that Job lived when the Israelites were in Egypt, and that he lived in the land of Uz, in Idumea, or Arabia, bordering upon it, [see Sam. iv. 21.] where he had such bad neighbours, the Chaldeans on the one side, and Sabeans on the other. The book of Job is undoubtedly a true history, and accompanied fully with all the circumstances requisite to a true history from first to last, and attested, so to be by the prophet Ezekiel, chapter xiv. 14. "Though these three men, Noah, Daniel, and Job, were in it; they should deliver but their own souls by their righteousness saith the Lord;" and by the apostle James, chapter v. 11. "Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." This book is written, in the judgment of the learned, in prose, to verse 3, of chapter iii. And in verse, from thence to chapter xlii. verse 6, and then it concludes in prose. The penman of it seemeth to be Elihu, one of the speakers in it, as may be gathered from chapter xxxii. verse 15. "They were amazed, they answered no more; they left off speaking." Verse 16, "When I had waited, (for they spake not, but stood

still, and answered no more.)" Verse 17, "I said I will also answer my part, I also will shew mine opinion." So that he seemeth here to speak of himself as the writer of this history.

Job was the son of Nahor, Abraham's brother, descended from him by his son Huz. Genesis xxii. 21. "Huz his first-born, and Buz, his brother." Three, of his friends most likely, were of the posterity of Abraham, namely, Eliphaz, and Zophar of the posterity of Esau, [Gen. xxxvi. 10. These are names of Esau's sons, Eliphaz, the son of Ada, the wife of Esau,] Bildad of Abraham's race, by Keturah; and Elihu, the fourth, of the race of Nahor, Abraham's brother. The book consists of these general parts.

I. A description of Job's uprightness. He was an upright man, fearing God, and eschewing evil.

II. Of his prosperity.

1. He had a numerous issue, seven sons, and three daughters.

2. For estate. He was the richest man in the east, having 7,000 sheep, 3,000 camels, 500 yokes of oxen, 500 she-asses.

3. He had a great many servants.

4. There was great unity and love among his children, they feasting one another in their course. To which may be added Job's piety and paternal care in offering sacrifices for them.

III. Of his wonderful afflictions. Satan obtained a commission to have power over his possessions, over his children, and over his own person, (yet so as not to take away his life,) and his own wife mocked at him. Hereupon, he curses the day of his birth, and wishes he had died before or immediately after his coming into the world. Ch. i. and ii. to the 11th verse, and ch. iii.

IV. Of his four friends coming to visit him in this sad condition, whereof the three first, viz., Eliphaz, Bildad, and Zophar, argue and debate the matter with him, and pretend to maintain that he that was so extraordinarily and extremely afflicted by God, as Job was, must needs either be a great and open sinner, or a close hypocrite, from verse 11 of ch. ii., to the end.

ELIPHAZ begins, and is the first opponent in this disputation, whose argument is contained in the iv. and v. ch.

JOB's answer to him is contained in the vi. and vii. ch.

BILDAD is the second opponent. His discourse is contained in the viii. ch. And it is mainly a confutation of Job's reply to Eliphaz.

JOB's answer to him is set down in the ix. and x. ch. In which, like an ingenious disputant, he grants that which is true in Bildad's argument, and denies what is false.

ZOPHAR is the third opponent, whose discourse and argument is contained in ch. xi.

JOB's answer to him is set down, ch. xii., xiii., xiv., and it is framed not only as an answer to Zophar's argument, but also to what Eliphaz and Bildad had alleged before; and he concludes with a humble supplication to God, for a mitigation of his affliction.

ELIPHAZ speaks again, and rejoins, ch. xv.

JOB replies to him, ch. xvi. and xvii.

BILDAD also rejoins, ch. xviii.

JOB answers him, ch. xix.

ZOPHAR rejoins also, ch. xx.

JOB answers him, ch. xxi.

ELIPHAZ undertakes him a third time, ch. xxii.

JOB's answer to him is couched in ch. xxiii. and xxiv.

BILDAD also undertakes him a third time, ch. xxv.

JOB answers him, ch. xxvi., and that puts an end to the disputation, which Job closes with two speeches.

The first is contained in the xxvii. and xxviii. ch., wherein he professeth his integrity, and his resolution to hold it to the end.

The second is contained in the xxix., xxx., and xxxi. ch., wherein he speaks of his former great happiness, and laments his present miserable condition, both in respect of outward and inward temptations, and asserts the uprightness and inoffensiveness of his carriage.

The disputation being ended, Elihu, who takes upon him to be, as it were, moderator, begins to speak, and he makes four distinct speeches:—

The first is contained in ch. xxxii. and xxxiii. In the close of which, he gives Job leave to make his defence, who, not replying, he proceeds to

His second speech, contained in ch. xxxiv.

His third is set down in ch. xxxv.

His fourth, in ch. xxxvi. and xxxvii.

Then the Almighty himself spake out of the whirlwind, and gave the final and decisive sentence between Job and his friends.

And first the Lord reproves the ignorance of Job, and shews him how unfit he was to contend with his maker, ch. xxxviii. and xxxix.

Job hereupon humbly abases himself before the Lord, and yields the cause, and promises silence, and not to complain any more, ch. xl. v. 3, 4, 5.

Then the Lord reproves Job for not being brought to a full acknowledgment of the exact justice of his Creator, and his own sinfulness. The Lord also manifests and declares his own power, and Job's weakness, commanding Job, by way of irony, to do that which none but God can do.

Then he exemplifies his own infinite power, in his having created at first, and having the government over those two vast creatures, viz.: Behemoth and Leviathan from v. 6 of ch. xl. to the end of xli.

5. The conclusion of the history, which is contained in ch. xlii., where Job confesseth himself guilty, and humbles himself before the Lord, repenting in dust and ashes.

God then reproves his friends for not speaking of Him the things that were right. He charges them to offer burnt offerings for themselves, and to get Job to intercede for them, for him he would accept.

Job is now delivered from his affliction, and blessed with double as much estate as he had before, viz., with seven sons and three daughters. His friends and near relations visit him, and present him with gifts. The years of his life are doubled. For he lived one hundred and forty years after his trouble, and so was seventy years old when his troubles began, and died two hundred and ten years old, the longest liver born since Terah.

THE VIRTUE AND VIGOUR OF THE PROMISES.

(Continued from page 103.*)*

The Soul.—I long to see that city whereof so glorious things are spoken, (Ps. lxxxvii. 3. Prov. xxi. 15.)

And the people that have no sun, (Rev. xxi. 3.) no temple, (xvi. 22.) no winter, (xvi. 23.) no woe, (xvi. 4.) I long to see the ancient of days, (Dan. vii. 3.) my everlasting friend, (Jer. xxxi. 3. John xv. 14, 15.) and my Father eternal, (Is. ix. 6.) I long to see my elder brother, (Rom. viii. 29.) and to meet with the spouse of my soul, (John iii. 29., Jer. iii. 14.) and to see the thousands of my brethren standing with the lamb in mount Zion, (Rev. xiv. 1.) I loug to hear the voice of joy and gladness, (Ps. li. 8.) the voice of my beloved, that made my soul many times to fail when he spoke to me, (Cant. v. 6. 16.) and the harping of the harpers about the throne, (Rev. xiv. 2.) I long to smell these ointments for which the virgins love Him, (Cant. i. 3.) I long to taste of the tree of life, (Rev. xxii. 2.) and the food of angels, (Ps. lxxviii. 25., Job vi. 31.) I long to be embraced, (Cant. ii. 6. and viii. 3.) of the beauty of holiness, (1 Chro. xvi. 29., 2 Chro. xx. 21., Ps. xxix. 2., and xcix. 9., and cx. 3.,) and to enjoy, (Ps. lxxiii. 24., Rev. xiv. 10.) and praise him for ever, (1 Cor. x. 31., &c.)

The Comforter.—He that hath mercy upon thee will lead thee, (Is. xlix. 10.) by the way everlasting, (Ps. cxxxix. 24.) into the land of uprightness, (Ps. cxliii. 10.) he will bring thee in through the gates unto that great, (Rev. xxi. 10.) and holy city, (xvi. 2.) and in due season, (Gal. vi. 9.) when thou hast finished thy course, (2 Tim. vii. 8.) and run the race that is set before thee, (Heb. xii. 1.) he will shew thee the new Jerusalem prepared as a bride adorned for her husband, (Rev. xxi. 2. 10.) that city of pure gold, like unto clear glass, (v. 18.) and her great high walls, (v. 12.) whose foundations are garnished with all manner of precious stones, (v. 19.) and her twelve gates, which are twelve pearls, and the streets of the city which were of pure gold, as it were transparent glass, (v. 21.) wherein there is no temple, for the Lord God Almighty and the Lamb are the temple of it, (v. 22.) and the city has no need of the sun, neither of the moon to shine in it, for the glory of God doth light it, and the Lamb is the light thereof, (v. 23.) and all the citizens are children of light, (Luke xvi. 8., Eph. v. 8., 1 Thes. v. 5., Rev. xxi. 23. 24., and xxii. 4.) who have obtained a crown.

of life, (James i. 12.) and the joy of their salvation, (Ps. xvi. 11., Job xvi. 24., and xvii. 18., 1 Peter i. 9., Heb. ix. 15.) and all tears being wiped from their eyes, (Rev. vii. 17., Is. xxv. 8.) do know no more sorrow nor crying, (Rev. xxi. 4.) for God himself dwelleth with them, they are his people, and he is their God, (Rev. xxi. 7. 3.) who has put everlasting joy upon their heads, (Is. xxxv. 10., and li. 11., and lxi. 7.) which is also prepared for thee when thou comest to thy Father's kingdom, (Mat. xxiii. 24.) and to mount Zion, and to that city of the living God, the celestial Jerusalem, and to the innumerable angels, and to the assembly and congr egation of the first-born, which are written in heaven, and to the spirits of just and perfect men, (Heb. xii. 22, 23.) If thou longest to find out the Almighty, (Job. xi. 7.) and the most high whose kingdom is an everlasting kingdom, (Dan. vii. 27.) Thou shalt then behold him to thy perfection, (1 John iii. 2., 1 Cor. xiii. 12.) He will no more shew himself through the lattice, (Cant. ii. 9.) but the wall being removed, (2 Cor. iii. 18., Heb. x. 20.) thou shalt see his face, (Rev. xxii. 4.) as the sun in the strength of his glory, (Mat. xvii. 2.) with those eyes of thine shalt thou see thy redeemer, (Job xix. 25, 27.) thy everlasting joy, (Is. xxxv. 10., and li. 11., and lxi. 7.) thy glory, (Is. lx. 19.) and thy God, (Ps. xviii. 2., and xxii. 1., ii. 10., and xlviii. 14., Is. lxi. 10., Micah vii. 7.) whose delights are with the sons of men before he prepared the heavens, (Prov. viii. 27, 31.) Thou shalt meet with him in the banqueting houses, (Cant. ii. 4.) In the secret of his tabernacle, (Ps. xci. 1. and xxvii. 5.) and nothing shall ever be able to separate thee from the love, (Rom. viii. 39.) of thy bridegroom, who has married thee to himself in righteousness and tender mercies, (Hosea ii. 19.) Then being admitted to that fellowship and communion with the Father and the Son, (1 John i. 3., 1 Cor. i. 9.) and the Holy Spirit, (Phil. ii. 1.) Thou shalt see and know that wisdom which the Lord possessed in the beginning of his way, before his works of old, (Prov. viii. 22.) Thou shalt see the assembly of saints, (Ps lxxxix. 7., Rev. xiv. 1, 2, 3, &c.) joyful in glory, (Ps. cxlix. 5.) and shouting aloud for joy, (Ps. cxxxii. 19. 16.) having the high praises of God in their mouth, (Ps.

cxlix. 6.) saying, hallelujah, salvation, and glory, and honour, and power be unto the Lord, (Rev. xix. 1, 6.) He that satisfieth the longing soul, (Ps. cvii. 9.) will perfect and perform whatever concerns thee, (Ps. cxxxviii. 8.) and supplying all thy needs according to his glorious riches in Christ Jesus, (Phil. iv. 19.) If thou delightest thyself in the Lord, he will give thee all the desires of thine heart, (Ps. xxxvii. 4.) and being crowned with loving kindness, (Ps. ciii. 4.) thou shalt reign with him for ever and ever, (Rev. xxii. 5, John xvii. 24.) Then shall he be thy portion, (Ps. lxxiii. 26.) thou shalt be one in Him, and He in thee, (John xvii. 21.) Thou shalt praise and walk in the name of the Lord thy God, for ever and ever, (Micah iv. 5., Gal. i. 5., Phil. iv. 20.) Then shall Christ be all in all, (Col. iii. 11., 1 Cor. xv. 28.) and all things likewise shall be thine, (1 Cor. iii. 21., Rom. viii. 32.)

ON THE PERSONALITY, &c. OF THE HOLY GHOST.

(Continued from page 55.)

How he makes known to them their justification and adoption, manifests their union to the person of Christ, and interest in Him, effects their conversion to God hereby, and promotes the fruits of sanctification, holiness, growth in grace, and spiritual consolation, by directing their hearts into the love of God, and leading them into communion with the Father and the Son.

THE holy and eternal Spirit of God, which proceedeth from the Father and the Son, does by his divine agency in grace, begin in the souls of God's beloved ones, a life and work in regeneration which is to last for ever. From henceforward he goes on to work within them, and upon them, in so divine and gracious a manner, that the eyes of their spiritual minds are opened to understand the mysteries of God, and of the Father, and of Christ; and their hearts are opened to receive Jesus as all their salvation, and all their desire. The everlasting love of the Father and the Son, and their mutual acts and transactions in the everlasting covenant, with the state of the believer in Christ, how he stands

before God, and is viewed by him in the eternal head of the church, are to be made known to the renewed soul by the Holy Ghost.

The pardon and justification provided in the council and covenant of peace, are to be brought home to the heart, and proclaimed there, that the regenerate person may know himself to be a pardoned and justified man, rejoice in it, and bless the Lord for it. And this can be done by none but the eternal Spirit. He only is equal to this great work. He being a person in the incomprehensible Godhead, privy to, and present when the everlasting covenant was entered into between the Father and the Son, is able to make it known. As he searches all things, yea, the great things of God, (1 Cor. ii. 10.) he can unfold, lead into a knowledge of it, and shed abroad a sense of it in the heart. And he doth this, so that in his light, and by his sacred unction, the regenerate person is led to know the Lord, and into an acquaintance with the covenant of grace; and so led into a knowledge of the person and work of Christ, as to believe on him to life everlasting. As the first act of the Holy Ghost, when he puts forth his effectual energy in the soul, is to give life, so he follows this with a gift of divine light, by which, a way is made for him to convince of sin, to quicken the mind to feel it, the heart to melt for it, and the soul to mourn and cry out guilty, guilty. This is accompanied with a sense of the curse and wrath of God, which are the proper desert of iniquity, which the quickened person acknowledges himself as a sinner justly deserving of. The Holy Spirit lets in the law on the conscience, that self may be renounced, and all false hopes be removed. And having brought the sinner, thus enlightened, to know, feel, and experience the exceeding sinfulness of his nature, the total corruption of all his faculties and senses, both of body and soul, he preaches Christ unto him as Almighty to save, and by the everlasting gospel of the blessed God, he enlightens his mind into a knowledge of Christ, as having been *made sin and a curse*. He leads him to know and apprehend truly and spiritually, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." That

"Christ died for the ungodly." That he "came into the world to save sinners," and that he "saves to the uttermost all that come unto the Father by him." These truths the Holy Ghost sets with peculiar energy on the mind, gives the soul an inward sense and perception of the vast importance and invaluable worth of them, and leads the sinner to approach the Lord in consequence hereof, and to plead with, and before him, the sorrows, bloodshedding, soul-travail, and death of Jesus Christ, hoping to receive and enjoy a sense of God's pardoning mercy, through the mediation of the Lamb that was slain. The Holy Spirit now begins to reveal Jesus. His salvation appears precious to the soul, as this blessed agent is pleased to give the person thus under his influence a view of it. And the person, love, mercy, compassion, righteousness, and blood of Christ being set before the enlightened person in the word, and the Holy Spirit shining on it, the soul receives the true knowledge of Christ from the word of grace, which knowledge the Holy Ghost stamps upon the heart: so that the soul believes in the righteousness of Jesus for justification in the sight of God, and in the blood of Jesus for everlasting purity, health, and discharge from guilt and condemnation. And by believing in the righteousness and atonement of Immanuel, he has peace with God, through Jesus Christ our Lord. As this is to the soul in sense, experience, and enjoyment, the very beginning of everlasting life, so the Holy Ghost is pleased to proceed in carrying on his work of grace in the soul. As he gives more light, and leads the believer to a clearer knowledge of God the Father, and his Son Jesus Christ, he has fuller and brighter views of his justification in Christ. He is led to apprehend these great truths, that the Father out of the everlasting love wherewith he loved him, chose him in Christ before all worlds, gave him being in the Son of his love, ever beheld him in Jesus, and will for ever love him in Christ with the same immutable love with which he loves Christ, and that he views him as he doth Christ, with the same delight and complacency; so that in him he ever was the object of the Father's eternal joy and rejoicing. The Holy Spirit is pleased to shew the believer that the love of Christ to him was from

everlasting also. He opens to his view the fountain and spring of it, and gives him some blessed discoveries of the outgoings of Christ's heart towards him before all worlds, by bringing to his remembrance the covenant into which Christ entered before all time, in which he undertook to become the surety of his church and people. The Holy Spirit leads the believer to see how he stood in the sight of God eternally justified on the footing of God's being in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and that the will of God and Christ is in salvation-work; so that nothing remains for him but to seek after further communion with the Father and the Son, in proportion to the knowledge he hath of them, and the relation to, and interest he hath in them. Thus the Holy Spirit makes use of these great truths of the gospel, to the increasing and promoting of the believer's experimental knowledge and enjoyment of the Father's love, and Son's salvation. And by this means the believer grows into a settled dependence on Christ, the rock. Believing views of the Father's love warm his heart. And believing views of Christ's finished work set up his soul on high, beyond the reach of guilty fears. He sees himself by faith in Jesus washed, sanctified, and justified, "in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) The believer from hence is led on by the Holy Spirit to know and admire the Father's grace in adoption, in putting him among the living in Jerusalem, and in giving him the white stone, a new name, even that of a child, a Son of God. He, under views of this transcendant grace, the knowledge of which he receives from the word and Spirit of God, cries out, as the apostle did, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." (John iii. 1.) That the believer is the child and Son of God appears from his being a partaker of the Spirit of God, who hath given him a new nature, and a new understanding, that he might know him that is true, and find and feel, that he is in him that is true, even in his Son Jesus Christ. The Holy

Spirit becomes to the believer the Spirit of adoption. He enables him to call God, Father, to love and trust in him as such, to approach him with holy liberty, boldness, and delight, to come to him with cheerfulness, confidence, and expectation; and to love God for his great love to him in his well-beloved Son, which the believer has had a sweet sense and experience of. The Holy Spirit shews from the word, that this blessing of being predestinated to the adoption of sons by Jesus Christ, was a part and branch of election-grace, that the privilege is inestimable, and that the grace is immutable. The Lord saith, "I will be his God, and he shall be my Son." (Rev. xxi. 7.) Such are heirs of God. He is their inheritance. They shall inherit all things. God himself is their portion, their glory, their everlasting all. The springs of everlasting love are opened afresh to the soul, as the believer is led by the Holy Spirit into views of this ancient grace, bestowed on him in Christ before the world began; whereby he stands so nearly related to his people, that they are the sons and daughters of the Lord God Almighty. He declares, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 18.) Thus the believer is led to know, and enabled under the gracious influences of the Holy Spirit, to say, that "Blessed is the man whom thou choosest and causest to approach unto thee." (Ps. lxv. 4.) The Holy Spirit is pleased to open and reveal to the understanding of the believer the mysteries of the person of Christ—that he is God-man, the brightness of his Father's glory, and the express image of his person, in whom dwelleth all the fulness of the Godhead personally, he being the Son of the living God, dwelling personally in our nature, which he took hold of, and assumed into union with himself, so that he is God dwelling personally in our nature, God and man united, the man "Jehovah's fellow, the equal of the Lord of Hosts." (Zech. xiii. 7.) The Holy Spirit leads the believer to exercise his mind in spiritual meditations on the personal glories of Christ, and on the relative glories of Christ, who stands in

the relation of a head to his church, which office is eternal. Hence the Father gave the elect to him, committed them to his care, bestowed on them in him all spiritual blessings, and gave them life in Christ before the world began. The Holy Spirit leads the believer to view the mediatorial glories of the Lamb of God, he conveys with a discovery of all these views, some conceptions of his essential glory, which gives worth to all; so that the soul cries out, as Paul did, "yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 8.) Hence the soul longs to be found in him. It sees a surpassing and transcendent excellency in Christ's person, which puts down all former discoveries. It raises the soul high in its breathings after Christ. The believer sees a greater perfection in Christ's righteousness than ever, longs to be found in it, loathes, and renounces himself in every point of view more than he did before. He now prays to be found in Christ, so as he did not before. He is brought to see Christ's person, and righteousness, are his glory and perfection. Therefore he would have no hope in God, but what is founded thereon. Not on any inherent grace, on no fruits of sanctification, none of his comforts, or experiences:—no, "None but Christ, none but Christ." To be found in his person, clothed with his righteousness, and cleansed in his most precious blood, this is the one prayer of his heart. And this arises from the Spirit, who gives him now such apprehensions of Christ's essential, personal, mediatorial, and relative glories, as give the mind fully to know that this GLORIOUS GOD-MAN is the Father's, and Spirit's, all in all. This makes way for the believer under the anointings of the Holy Ghost, to study what it must be, how great the grace, to have this Christ as a head of union and communion to him with God. This leads him to consider what is revealed concerning this great and important subject in the book of God. And it is explained by the Holy Spirit, and manifested to the heart, that union to the person of Christ is the foundation of all hope, interest in, and communion with God. This makes the believer more

diligent in his inquiries into this amazing grace. He is taught to see the foundation of his interest in union with, and relation to, the person of the God-man, is built upon the everlasting love of God. This gives him the most exalted view and apprehension of the eternity, the freeness, and the immensity of God's love, which is as truly and particularly fixed on him, as though he was the sole and alone object of it. These words, "Yea, I have loved thee with an everlasting love," (Jer. xxxi. 3.) now shine brighter than ever on his understandimg, and into his heart. He feels the warmth of it, sees the freeness, glory, and immensity of it, with increasing joy, and cries out under these fresh beamings forth of it, "God is love"—O, the depth! He hath loved me in Christ with a love which exceeds all thought, and surmounts all praise. He now views the subject thus. Such was the love of God to me from everlasting, that he chose me in Christ, to be in him the object and subject of it to eternity. I was in Christ before all worlds, united to him, as my eternal head. I am, in consequence of it, interested in all the love of his heart; in his representation of me in the everlasting covenant, in his undertakings for me therein, in his incarnation, birth, circumcision, baptism, fasting, temptation, obedience, and death. It is communion with him I still need. This is it which evidences to my faith that my beloved Jesus is mine, and I am his. And this is the work and office of the Lord the Spirit, which, blessed be his name, he hath begun in me to shew and testify. He has made Christ precious to me. He has brought me to rest my all on the finished work of the God Jesus. He has shed abroad the Father's love in my heart. I have had fellowship with God and the Lamb through the Spirit. Glory be to the Three in Jehovah for this surprising grace. Thus the Holy Ghost carries on his work of faith in the soul. He reveals Christ. He shines into the heart, and gives the light of the knowledge of the glory of God in the face of Jesus Christ. He gives the soul a view of its pardon and justification in Christ. He pronounces the sentence of it in the mind, and

gives an experimental knowledge and enjoyment of it in the heart. He leads the believer to know his adoption, and gives him an enjoyment of the unutterable grace contained in it. He gives and creates in the enlightened mind, glorious views and apprehensions of the God-man. He leads the believer into a clear knowledge of interest in him; and then leads into personal and peculiar communion with him. All which the Holy Ghost is fully qualified for; he being, as one in the essence-existing, co-equal, and co-eternal with the Father and the Son, and in-dwelling in the Father and the Son by essential union; knows all the love, will, thoughts, purposes, and designs of the Father *in*, and *on* the elect. He is fully acquainted with the essential, personal, relative glories of God incarnate, with his mediatorial perfections, work, worth, grace, and fulness. And he can, and does by his Almighty agency, agreeable to his covenant-office, create in the regenerate person by the word, such thoughts of Christ, and brings down into the heart such enjoyments of God's love, as could never have been conceived there, but by his creating power. It is in this wonderful way he makes the pardon of sin known, justification enjoyed, adoption to sonship so understood, that these things are found by those whom he teaches to be eternal, spiritual, and important realities. These are therefore received not as dry doctrines, but as eternal acts in the mind and will of God towards his people; and the knowledge of them yields the believer a feast, and leads him under the secret and sacred influence of the Holy Ghost to the enjoyment of a present heaven. Hereby the promise is fulfilled, "My people shall be satisfied with my goodness, saith the Lord." (Jer. xxxi. 14. Thus the thoughts of God's mind, the love of his heart, the transactions between him and his Son before time, all which are recorded in the written word, are by the Holy Ghost opened, explained, and brought home to the minds and hearts of such as are called out of darkness into his marvellous light; and they are brought in a greater or less degree to know God and Christ by these means, as

the Lord their God. The Holy Ghost is pleased to lead into the knowledge of Christ, and interest in him, in the following plain and simple manner. He leads to apprehend that Christ Jesus came into the world to save sinners, that it is the immutable will of God the Father, yea, it is the good pleasure of his will, to save any sinner, every sinner, who believeth on Jesus. The Holy Ghost works by this immediately on the mind, and draws out the heart to come to Jesus for salvation. As this is spiritually realized to his mind, the Holy Ghost so opens to his view the bowels of Christ's mercy, the love of his heart, the perfection of his work, will, and power to save, that under these discoveries, the soul, through the mighty power of the Lord the Spirit, closes with Jesus. And having thus closed with him, and found everlasting life in believing on him, he is manifestatively refreshed with pardon and peace. Thus he is led to say, "In the Lord I have righteousness." And as he is led into further acquaintance and communion with the Saviour in his walk and warfare, he finds the knowledge of Christ is the foundation of all his faith, hope, and love to him; and that in the exercise of faith on Jesus he hath real communion with him. In this communion he hath an increasing evidence of his personal interest in Christ, which he sees to be the fruit of union to the person of Christ; which he sooner or later sees to be the fruit of the Father's everlasting love to him. This leads him to admire it, saying with rapture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life," John iii. 16. By these means the conversion of elect souls to God is effected. The everlasting love of the Father, shining forth in the person, work, and mediation of his beloved Son, and made known unto them, by the Holy Ghost, who proceedeth from the Father and the Son, to testify of Jesus, draws their souls, and knits, and converts them unto God. He speaks thus himself: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. xxxiii. 3. And the Holy Ghost

by directing their hearts, as with a straight line, into the love of God and into communion with Christ in all the acts, parts, and blessings of his salvation, promotes in their frames and experiences the fruits of santification, holiness, growth in grace, and spiritual consolation. Their soul's prosperity is in proportion as they have communion with Jesus, and as their hearts are happy in their heavenly Father's love. Spiritual meditations on God's everlasting love to them, and on Christ's person and salvation, with views of being the objects and subjects of the Father's eternal complacency and delight, are means which the Holy Ghost sanctifies to promote the fruits of sanctification, holiness, and growth in grace; which may appear from what John says, "God is love, and he that dwelleth in love dwelleth in God, and God in him," 1 John iv. 16. The Lord Christ sets forth the the father's love, and his own affection to us thus: to the Father he saith, "Thou hast loved them as thou hast loved me," John xvii. 23. And of his own love he saith unto them, "As the Father hath loved me, so have I loved you, continue ye in my love," John xv. 9. This is by spiritual meditations on it. Thereby we abide therein. All our growth in grace must be the fruit of having our minds favoured with views, enjoyments, and intercourse with the Lord. The Holy Ghost alone can and doth promote these fruits in our souls. If we increase in bringing forth the fruits of righteousness, which are by Christ Jesus to the glory and praise of God, it must be through the power of the Holy Ghost. If we abound in the fruits of holiness, it must be from the influences of the Holy Ghost. If we grow in grace, it must be by growing out of ourselves into Christ. If our spiritual consolations abound, it must be by our increasing in the knowledge of God. I conclude this section, how the Holy Ghost makes known to the elect their justification and adoption, how he manifests their union to the person of Christ, and interest in him effects their conversion to God, and promotes the fruits of sanctification, holiness, growth in grace, and spiritual consolation, directing their hearts into the love of

God, and leading them into communion with the Father and Son, with saying, that all this is carried on in the soul by the Spirit's revealing Christ, and glorifying him in the understanding, heart, conscience and affections. Hear what Jesus saith himself on this subject: "Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you," John xvi. 13. 14. 15. May the Holy Ghost accompany this with his presence and blessing. Amen.

MOSES AND AARON.

THE SADDUCEES.

To omit other derivations of the name, there are two only which have a shew of probability. Some derive it from Sedek, justice, as if they had been *Justiciaries,* such as would justify themselves before God's tribunal. There are that derive it, and that upon more warrantable grounds, from Sadoc, the first author of heresy; so that the Sadducees were so called from Sadoc, as the Arians from Arius, the Pelagians from Pelagius, the Donatists from Donatus &c.

This Sadoc lived in the time of Antigoines Socheeus who succeeded Simon the Just. He was the scholar of Antigonus, and by him brought up in the doctrine of the Pharisees, but afterwards fell from him, and broached the heresy of the Sadducees; which heresy because it had much affinity with that which the heretic Dositheus taught, hence are the Sadducees said to be a branch of the Dositheans, though in truth Dositheus lived not till after Christ; and although *these two* heresies agreed in many things, yet in a

main point they differed, Dositheus believed the resurrection, the Sadducees denied it; and by consequence the Dositheans believed all other points necessary flowing from this.

The occasion of this heresy was this. When Antigonus taught that we must not serve God as servants serve their masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompense attending a godly life, and thence framed their heresy, denying the *resurection, the world to come, angels, spirits, &c.*

Their dogmata, canons, or constitutions were,

1.—*They rejected the Prophets, and all other scripture save only the five books of Moses.* Therefore our Saviour when he would confute their error concerning the resurrection of the dead, proves it not out of the prophets, but out of Exodus v. 6. "I am the God of Abraham, the God of Isaac, and the God of Jacob. Matt xxii. 32.

2.—*They rejected all traditions.* Whence they were called Heretics, in respect of the general opposition between them and the Pharisees. First, because the Pharisees were in repute the only Catholics. Secondly, because in their doctrine, the Pharisees were much nearer the truth than the Sadducees; so in respect of this particular opposition, in the one's rejecting and the other's urging of traditions, the Sadducees were termed Biblers, or Scripturists.

3.—*They said there was no reward for good works, nor punishment for ill, in the world to come.* Hence St. Paul, perceiving that in the council the one part were Sadducees, the other Pharisees, he cried out, of the hope of the reward expected, and of the resurrection of the dead, I am called in question, Acts, xxiii. 6.

4.—*They denied the resurrection of the body.* Acts xxiii. 8. Matt. xxii. 23. Luke xx. 27.

5.—*They said the souls of men are annihilated at their death.*

6.—*They denied Angels and Spirits,* Acts xxiii. 8.

7.—*They wholly denied Fate or Destiny, and ascribed all to man's free-will.*

The Samaritans and the Sadducees are of near affinity, but yet they differ. First, The Samaritans sacrificed at the Temple built on Mount Gerizim; but the Sadducees sacrificed at Jerusalem. Secondly, The Samaritans allowed no commerce with the Jews, John iv. 9. yea, the mutual hatred between the Samaritans and the Jews was so great, that it was not lawful for the Jews to eat or drink with the Samaritans. How is it that thou being a Jew, asketh drink of me which am a woman of Samaria, John iv. 9.

Nay, whereas liberty was granted unto all nations of the earth to become proselytes to the Jews, so did the Jews hate the Samaritans, that they would not suffer a Samaritan to be a proselyte. This appeareth by that solemn excommunication, the form thereof as it was applied (say they) by Ezra and Nehemiah to the Samaritans, was thus, *They assembled the whole congregation into the temple of the Lord, and they brought* 300 *priests, and* 300 *trumpets, and* 300 *books of the law, and as many boys, and they sounded their trumpets, and the Levites singing cursed the Samaritans by all the sorts of excommunication, in the mystery of the name Jehovah, and in the Decalogue, and with the curse of the superior house of judgment, and likewise with the curse of the inferior house of judgment, that no Israelite should eat the bread of a Samaritan, (whence they say, he which eateth of a Samaritan's bread, is as he who eateth swine's flesh), and let no Samaritan be a proselyte in Israel, and that they should have no part in the resurrection of the dead.* Gersom forbad the breaking open of the letters, under the penalty of this excommunication. This proveth what formerly was said, namely, that between the Jews and the Samaritans there was no commerce; but the Sadducees familiarly conversed with the other Jews, even with the Pharisees themselves; yea, both sat together in the same council, Acts xxiii. 6. Now the Samaritans and Sadducees agree,

1.—*In the rejection of all traditions.*

2.—*In the rejection of all other Scriptures save only the five books of Moses.*

3.—*In the denial of resurrection, and the consequences, as future punishments, and rewards according to men's works.* But the Samaritans held that there were angels, which the Sadducees denied.

Touching the Samaritans, there are three degrees of alterations in their religion, observable. First, the strange nations, transplanted by Salmanezer into Samaria, when Israel was carried away captive into Assyria, worshipped every one the God of their own countries, 2 Kings xvii. Secondly, when they saw they were devoured by Lions, because they feared not the Lord, the king of Assyria sent one of the priests which were taken captive, to instruct them in the true worship of God; which manner of worship though they received, yet they would not lay aside their former idolatory, but made a mixture of religions, worshipping the living God, and their own dumb idols. Thirdly, Manasses, brother to Jaddus the high-priest in Jerusalem, being married to Sanballet the Horonite's daughter, by reason of Nehemiah's charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forego the hope of the priesthood; by Sanballet's means he obtained leave from Alexander the Great, to build a temple upon mount Gerizim, one of the highest mountains in Samaria, whither many other apostate Jews fled, together with Manasses, being made their high-priest; and now the sect of Samaritans, (between whom and the Jews there was such hatred) began, now all those forementioned errors were maintained; and of this hill it is, that the woman of Samaria speaketh, John iv. 20. "Our fathers worshipped in this mountain," &c.

By comparing the Dogmata of the Pharisees, with these of the Sadducees, we may perceive a manifest opposition between them; yet, both these joined against Christ, Mark xii.

This heresy, though it were the grossest amongst the Jews, yet was it embraced and maintained by some of the high-priests themselves: Joannes Hyrcanus was a Sadducee, so were his sons Aristobulus

and Alexander, and likewise Ananus the younger; so that Moses' chair was not amongst them exempted from error, no, nor heresy.

AN EXPOSITION OF THE LORD'S PRAYER.

(Continued from page 32.)

"HALLOWED BE THY NAME."

WE have noticed the precious preface to this prayer, the endearing and affectionate terms in which the believer is taught to address his God; then follow the *petitions*, of which, there are six—the three first relate to God; the three last, to ourselves.

The petition, "hallowed be thy name," occupies the first place in those three petitions which relate to God, because we must prefer God's glory before all things, because it is the end, object, or design that he hath in all things,—"*The Lord hath made all things for his own sake: yea, even the wicked for the day of evil.*" And hereby we are taught that in all things, whatsoever we do, the honour and glory of God is to be considered before any advantage which we may propose or desire to obtain for ourselves.

In this petition, as in all the petitions which we make, we should notice first the meaning of the words; secondly, the wants to be lamented; thirdly, the graces or benefits to be desired—for *faith* is necessary for true prayer, and *knowledge* is necessary to true faith.

Name, here signifies, either God himself, as 1 Kings, v. 5. "He shall build a house to my name,"—his attributes, as justice, mercy, &c.—his works, judgments, &c.—his word—his honour and praise arising from all these:—for as a man is known to us by his name, so is God known to us by all these; and as a man's praise and glory is in his good name, so the glory of God is in these.

To hallow, or sanctify anything, is to set it apart from the common use to some peculiar end; thus

the temple was hallowed, being set apart to a holy use, and the priests were sanctified or set apart for the service of God; so all believers in Christ are set apart from sin to serve God. His name is therefore said to be hallowed when it is put apart from oblivion, contempt, profanation, and pollution, to a holy, reverent, and honourable use, whenever we use it, or speak of it; not as though we could make it holy, but make it manifest that it is holy; the scope of the petition therefore is as though we prayed, O Lord, open our eyes that we may know thee, and acknowledge thy great power, wisdom, mercy, and justice, which appear in thy titles, words, and judgments, and grant that when we use any of these we may therein honor thee, and use them reverently, to thy glory.

The wants which we acknowledge are chiefly these, first, the *inward pride* of our hearts,—this grows on the decay of outward and grosser sins, see the case of the Pharisee in Luke xviii. 2. "God, I thank thee that I am not as other men, &c." Secondly, *hardness of heart,* which hinders us from knowing God truly and perfectly, even in our redemption how imperfectly at times do we see the love and mercy of our God. Thirdly, from this flows *our ingratitude to him,* and Fourthly, our manifold sins and short-comings, for as we honour him by our good deeds, so we dishonour him by our sins.

The blessings or graces to be desired are these:—

First,—The *knowledge of God,* that we might know him as he hath revealed himself to us in his word and works. See 1 Cor. xiii. 12., Col. i. 10.

Secondly, a desire that our zeal for God's glory may be kindled in our hearts. Ps. lxix. 9. and xlv. 1.

Thirdly, a desire to live a godly and upright life before God and man, that we may honour and glorify our heavenly Father.

To be continued.

ERROR AND TRUTH.

It may appear to some persons that I make a startling, but nevertheless I believe it will be found at last a true and sober statement, when I say that most of the books written on *religious* topics, are written at the instigation of Satan to effect his own diabolical purposes; namely, to bewilder, delude, and entrap unwary saints, and, if possible, drown them in destruction and perdition.

To the vast majority of the so called "religious writers" in the present day how fearfully applicable is the Saviour's language, addressed to the poor benighted Jews, "Ye do err, not knowing the scriptures," not having "learned of God."

What astonishing ignorance, what gross absurdity, what strange blasphemy, do we continually meet with in books written, avowedly, for the purpose of imparting spiritual instruction! Oh, how sinners are deceived! how scripture is perverted! how God is dishonoured! *and* if as *it is written*, for "every idle word that men shall *speak*, they shall give account in the day of judgment;" how much more fearful an account think you will be required from these "blind leaders of the blind" of all the worse than idle words that they have *written* and *printed*? Oh reader, authorship is a solemn business; would to God some of those engaged in it, felt more deeply their fearful responsibility, and would learn to read each page they write in the light of a near eternity, I say this not so much to Satan's *hired* servants, as to some who *profess* to be soldiers fighting in the cause of God and truth.

But, christian reader, I would affectionately ask, do not these mournful and incontestible facts afford us a clear and most solemn evidence that it is *only* by the teaching of God the Holy Ghost that we can understand *any thing* of the truth of God? Do they not show us how much need, those who have the *clearest* views of truth and who are the most *deeply instructed*, have to cry to God continually like David

of old, "O teach me thy statutes." Open thou mine eyes that I may behold wondrous things out of thy law," (Ps. cxix. 12, 18.) Do they not teach us the special, the supreme regard which we *should*, and if we are christians, we will ever cherish for *that* blessed book, which (while the writings of carnal men are *full* of error and delusion, and even those of the most highly favoured and heaven taught saints are not *wholly* free from them), has the God who *cannot* lie for *its* author, and pure unshadowed truth for *its* contents!

Yea, beloved, do they not enable us to feel something of the blessedness of inheriting those "exceeding great and precious promises" of the guiding, teaching and enlightening of God's spirit which he has been pleased to make to his believing people, and to them alone; "When he the Spirit of truth is come *he will guide* YOU *into all truth*," (John xvi 13) "If any man will do his will HE *shall know of the doctrine whether it be of God*," (John vii. 17.) THEY (his children) *shall* ALL *be taught from God*, (John vi. 45.) "For what man knoweth the things of a man, save the spirit of man which is in him? even so *the things of God knoweth no man but the spirit of God.* Now WE *have received*, not the spirit of the world, but *the spirit which is of God*; that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the *natural man* receiveth *not* the things of the spirit of God: for they are *foolishness* unto *him* neither *can* he know them, *because* they are *spiritually discerned*." (1 Cor, ii. 11. 14.)

Beloved, in the "knowledge and understanding" of his most holy word, God pours contempt on human learning; when we see (and alas how often we do see) the wise and learned of this world stumbling at some of the plainest truths of the bible, and utterly unable to comprehend what, to even a babe in Christ, is as clear as the sun in the unclouded heavens, what can we say, but what He said who was incarnate truth

"Thou hast *hid* these things from the wise and prudent, and has *revealed* them unto babes, even so, Father; for so it seemed good in thy sight?" (Matt. xi. 25.)

Ah, unconverted reader, you may read your bible every day, you may pore over it till your sight and life both fail; and you will, you *can* never understand a page of it, you can never perceive a tithe of the wonders that it contains, you can never know anything of the reasons of its unspeakable preciousness to believers till God the spirit reveals them unto you and brings them home with power to your mind and heart. Oh may that Spirit open your blind eyes that you may be enabled to see in its pages, as in a glass, your own condition as a poor bankrupt sinner, and a free, full, and eternal salvation wrought out for such as you by Christ."

"God's blessed bible open lies,
With heavenly wisdom stor'd,
But *till the Lord anoint our eyes*,
We cannot read a word."

"Philosophers have por'd in vain,
And sought from age to age,
But *reason's* eye can ne'er attain
To understand a page."

"The knowledge of the saints excels
The wisdom of the schools;
To *them* his secrets God reveals,
Though men account them fools."

Liverpool. M. M.

PASTORAL VISITS.

No. 2.

18th. A hurried messenger came to beg me to come immediately to see Alice G. wife of T. G. a factory operative, "For the Doctor says she cannot live long, and she is impatient to see you." Upon further enquiry I found that she had been prematurely delivered of a *stillborn* child and was taken

worse in the night, quite sensible and aware of her danger.

Reader, do you ask how she had lived? was she a converted woman? alas, how few there are who will put that question to themselves in health, or bear others to put it to them; I fear she lived but forgetfully and carelessly, like too many wives and mothers, who think that the fulfilling their duties to their husbands and children, are to make up for all other deficiencies; she was, I should think, about twenty-eight years of age, the eldest of a large family, who have all gone off in consumption; she had not the early advantage of "our Sunday School," and I fear her knowledge of the way of salvation was very imperfect, but of whom should we despair, since salvation is entirely of grace, and our God saveth whom he will and when he will; yea, and from that very "factory yard" souls have been converted even in their last illness; of this I have no doubt. As I walked hastily along I thought of these things and prayed that I might be directed how to speak to her, and that the Lord would bless this visit.

What a distressed house and distressing scene did I behold; *below*, her only brother, a lad of about 13, sinking fast into the grave from consumption, that ravaging complaint, which had carried her father and mother and four sisters to an early grave; *above* stretched on her bed and attended by two or three poor but kind neighbours (the poor are generally very kind to each other,) who where applying fomentations, lay the poor sufferer herself, her husband, a young man, reclaimed to habits of steadiness and sobriety, and attendance on public worship, through the instrumentality of our Temperance Society, had been reading the word of God to her. Shall I attempt to describe her appearance, it was most distressing, her face was of a livid blue or almost black colour, save where a saffron hue had spread itself over the skin, her eyes rolled from side to side and she laboured for breath, yet was perfectly sensible, and I do hope sensible of her sinful state, and looking to Christ for mercy. On my questioning her as

to how she felt, she said "very ill, but hoped she should have a change before long," as I was aware this might be taken to refer either to the body or to the soul, I put my question in another form, saying, "how do you feel in your mind and soul?" she said "I seem to have a little more hope, but I will not deceive you Mr. Hewlett, I do not feel confident," "what do you want" said I, she immediately cried, looking upward, "O Lord pardon a poor helpless sinner," "then," said I, "you do feel yourself a sinner," "I do," she replied, "but it hurts me to talk, I must pray in my thoughts." I then read to her the cxvi Psalm, explained to her what David's state of mind was, before, and during the experience he spoke of in that Psalm, and how he cried out O Lord I beseech thee *deliver my soul.* She once or twice uttered Amen, and then added "I am quite willing to depart, indeed I had rather go if He would but make me ready, and take me to himself." I prayed with her and she said, as I rose from my knees, "thank you, thank you, sir, I could say amen to it all, and I could listen to you all day," and taking my hand she added "thank you and good bye, and if we don't meet again here, I hope we shall meet in that better world."

She died within a few hours; who shall dare to say there was no hope for that poor ignorant woman? but let no one draw encouragement from this visit, thus recorded, to live in a state of carelessness, postponing all serious thoughts to a death bed. There are few genuine repentances on a dying bed.

A. H.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LV.

My Dear Friend,

This letter is to commence the *tenth* year of my ministry, but the number was very nearly going to press without it; in fact, it seemed, yesterday, that there must be a complete gap of a year, except what I could supply from memory, as I could not, anywhere, find the

Diary for 1841; but after overhauling some thousands of letters, the hoards of eighteen years, sorting, and destroying many, I at length found it, tied up, part with 1842, and part with 1843. I now proceed with some rapidity to sketch to you the singular events of this year, and shall, as before, copy from the Diary.

1841. Sunday, Jany. 3rd.—About half-past three this morning, we were awoke by a tremendous storm of thunder, and lightning, and hail, which put me much in mind of that mentioned in Exodus, "there was fire mingled with the hail." It has been a winterly day indeed, snow, sleet, and rain, with occasional gleams of sunshine. It was the anniversary of my first sermon here, and of the recommencement of my ministry in this place. I preached from the usual text, 1 Cor. ii. 2. "*I determined not to know anything among you but Jesus Christ and him crucified.*" In the afternoon there was a collection towards defraying the incidental expences of the church, but we only collected about half the required sum. The afternoon's text was Ps. cxxvi. 3. "*The Lord hath done great things for us, whereof we are glad.*" In the evening, preached from "*Fear not thou worm Jacob, I will help thee, &c.*" a composing subject, trials seem to be multiplying on me just now, may I have grace to see and feel that they are *but trials*.

Monday, 4th.—Our Church Meeting to-night was only attended by twenty-three persons, although it was specially called to consider whether the Monday evening meeting, or Thursday evening lecture should be given up, the attendance latterly has been so scanty as to quite dishearten me. After much conversation it was agreed that we should continue both, and that I should call on those members who were absent.

Monday, 11th.—It was a very winterly night, only twelve persons at the meeting to-night.

Thursday, 14th.—Only twenty-five present at my lecture to-night. Astley seems strangely altered; a paralysis seems to have come over the godly people. On a Sunday, for instance, since the weather has been bad, the congregations have been small,—the godly people generally seem in a dead state, not caring to put themselves out of the way to attend a lecture or a meeting and I have been much grieved by their want of

support; for notwithstanding I have made myself responsible for £80. which has been expended in alterations and improvements in the Church, they did not contribute even sufficient to pay the annual expences of sexton, singers, fire, lights, &c.

Sunday, 17th.—Preached three times from 2 Cor. i. 21, 22. "*Now he which stablisheth us, &c.*" I was much helped to speak plainly and faithfully, and which I trust may by God's blessing be effectual to rousing some of my people from their spiritual lethargy.

Saturday, 23rd.—Another sharp frost. This afternoon I walked to Bolton, partly to beg for the repairs and alterations in the church, and partly to make some enquiries relative to the probability of my obtaining an increase of salary from the leasing of a mine or mines of coals beneath one of the farms in trust for my living. On the road was much in prayer that the Lord would graciously grant me a blessing. Called on a gentleman who most kindly gave me a sovereign towards the expences, and saw Mr. W., who gives me every encouragement to believe that the hoped for increase will take place shortly.

Monday, 25th.—Some of the members of our meeting, aroused by some things that I said yesterday, have been arranging to raise the incidental expences of the church by subscription. This I wanted them to do twelve months since, but no one stirred in it.

Friday, 29th.—I think of going to London on Sunday night, and remain there till Monday, February 8th, when I can beg, or try to beg something more towards the sums I have to pay for the church. My friend P. takes my place on the 7th.

[The early part of this year was most trying to me, everything almost at a stand. During the previous year several of my old hearers had been taken home to rest, and as I have said above, there seemed to be a sort of spiritual paralysis upon the people. This, no doubt, was a wisely appointed trial, and it was to prepare my mind for blessings large and continuous, which have been going on until the present time. This note will perhaps explain to you much that follows, and which would otherwise, perhaps, have appeared incomprehensible.]

Sunday, 31st.—The day was fine, and the congregations tolerably good—had much liberty in preaching from Exodus xxix. 32, 33, and Song ii. 7.—had forty-eight communicants. After tea, I walked to the Railway, and proceeded by train to Parkside, waited there until half-past seven o'clock, when I took my place to Birmingham, where I arrived a little past twelve, bitterly cold: on again to London, which place I reached about six o'clock in the morning of

February 1st.—At the station a friend met me, to whose house I went. I do not know when I have had so cold a journey, nor were my thoughts, when awake, altogether of a pleasing nature; how strange it is, that after having been at Astley again thirteen months, I should proceed to London to offer myself as a candidate for a situation which would, if I get it, take me away; but then I have little or no expectation of getting it, and consequently have no defined plan for leaving Astley; but the very circumstance of my offering for it proves that I am not as comfortable as I expected and wished to be. Of what then do I complain? the people, the christian people, do not manifest the sympathy with me which they were wont to do, and which I expected; nor is there a united spirit among themselves. They know nothing of this part of the object of my journey to town; should I be unsuccessful, I do not wish them to know it.

At eleven o'clock, I presented myself at HABERDASHERS' HALL, where, with twenty-two other clergymen, I was detained till three o'clock. We were candidates for *Jones's Lectureship*, commonly called the *Golden Lectureship*, (being upwards of £400. per annum for a lecture every Tuesday morning), lately held by that venerable servant of God, the Reverend William Watts Wilkinson. The candidates waited together in a large waiting room, and were called one by one, in turn, into the court room, where these worthy gentlemen sat in their respective seats, according to their rank, to hear the testimonials of each clergyman read, and to draw their conclusions from thence, although report, among the candidates, says that it is settled,—the Reverend Thomas Dale, who is in some way connected with one of the leading Haberdashers, is to have it. He is a

popular preacher, but not a WILKINSON.

Here I sat while my testimonials were read; they were from about eight or ten clergymen, and the burden of the testimony was to my usefulness as a minister, and to the perfect agreement between myself and the late highly valued lecturer, both as regards views and style of preaching. On the conclusion of the reading, one of the gentlemen made an observation on the distance at which I resided from the metropolis, and that it was not likely I could be known in town, so as to obtain such an appointment; I said, "in my simplicity I thought the appointment would be decided by the weight of the testimonials, on that I took my stand, and by them I wished to be judged." Another observed that I was already a beneficed clergyman, to which I replied that "it was no new thing for a clergyman with a small benefice, and a large family, to wish to have something larger." After some more desultory conversation they politely wished me good morning, intimating that the election would take place on Monday next.

After walking about town, I went at five o'clock to Islington, where I dined and spent a quiet evening with the kind and hospitable parents of my late Curate at Lockwood; he is now in Leicestershire and I hope to see him before I return home.

Tuesday 2nd.—Another day of intense cold and much snow, was walking about from place to place from immediately after breakfast until Ten o'clock to-night; obtained five pounds towards the expenses of the Church.

Wednesday, 3rd.—Went out to Hammersmith, spent an hour with our dear friend there.

Thursday, 4th.—This morning my old friend and playfellow J. B. commenced painting my portrait, sat two hours, rather cold work, got £1 11s.

Friday, 5th.—Very cold still, out the greatest part of the day, sat for my portrait, only obtained 10s. to day.

Saturday, 6th.—After sitting to my friend for the portrait, went to several places and received a guinea.

Sunday, 7th.—Preached this morning at St. Ethelburga, *in Bishop*sgate street, for the dear friend at whose

house I am staying; text Ps. cxvi. 12. 13. "What shall I render unto the Lord &c." considered this as a brief outline of true christian experience in matters of duty. I.—A feeling of mercies received. II.—Gratitude excited. III.—A holy resolution adopted. A small church and a very small congregation; assisted at the Lord's supper, then walked with some friends to Keppell street, where I dined and took tea, after which I walked with my dear friend to his Chapel in Long Acre, where I preached to a small congregation from Phil. iii. 9. "That I may be found in Him," spoke of being *in* Christ, being *found* in him—had great liberty and comfort in preaching—walked back to Islington.

Monday, 8th.—The roads are dreadfully slippery owing to rain having fallen in the night, and frozen as it fell—called on a kind nobleman who has property in my neighbourhood, he has promised me help in May—called on a gentleman who gave me a note of introduction to H. P., Esq., at Houslow, this I must deliver to-morrow;—sat for my likeness, proceeded to Hammersmith, where I spent the remainder of the day.

Mr. Dale was appointed to the lectureship.

Tuesday, 9th,—Proceeded to Houslow, but in vain, for Mr. P. has many local claims upon him; after I returned to town, sat for my portrait, dined with my friend, and made arrangements for a younger brother of his to come and reside with me, and commence a course of study with a view to the ministry of the word. On my return to Islington this evening, found a letter from Mr. P. who wished to see me at *ten*, this morning, that a most desirable situation was unexpectedly open, &c.

Wednesday, 10,—Went to breakfast with Mr. P. the place he mentioned was a Church at Nottingham, but as I told him fully all about my circumstances and prospects at Astley, he strongly advises me to remain, and I cannot bring my mind to make application for any other place; but as one of the trustees of the new church had been spoken to, on my behalf, and is still in town, I considered it right to call upon him, he was exceeding kind and gave me two sovereigns for my fund, and agreed with me that I was right to remain at my post, but said, if anything should occur to induce

me to alter my determination he should be glad to hear from me. Called on several other noble and hon. gentlemen but without success—this evening I preached at St. Peter's, Safforn hill, from 2 Cor. vi. 9. "As sorrowful yet always rejoicing." Mr. R. and I walked home together, and he named a church which he thought he could get for me at Bury St. Edmunds, the income about the same as what I have; I told him as I had told Mr. P. in the morning, that my determination is to wait.

Thursday, 11th.—The likeness is completed and is pronounced excellent. Received a note from Mr. P. he will take the duty at Astley again next Sunday, so I have arranged to go to Groby on my way home, and remain there till Tuesday or Wednesday.

Friday, 12th.—I have collected altogether about *Twenty three Pounds*, leaving a deficiency of about Seventeen, and I think I have got things in a train for getting that also—received a valued letter from A. J. which has a little revived my spirits.

Saturday, 13th.—From London to Leicester, and thence to Groby with my friend and late Curate.

Sunday, 14.—A nice mild day; I read prayers and preached in the morning at the little new Church at Groby, which was full, and in the afternoon at Newtown Lindford, which was also full, my text in the morning was, Isaiah xliii. 25. "I, even I, am he that blotteth out thy transgressions," and in the afternoon the same as last Sunday evening. They have had the gospel faithfully preached in these villages for many years past, by the Vicar, and, before his time, by his Uncle a sound and faithful gospel preacher—there are many blessed christians here, and my friend's ministry seems to be acceptable and appreciated; after service I went with him to see a young woman, apparently on her death bed, she is in a very quiet, blessed state of mind.

Monday, 15,—Spent a very pleasant day, in the morning with my friend and a friend of his who called on him, we had an animated conversation on Original Sin, and the effects of what is called good living, on our spiritual frame. In the afternoon walked to Thornton; as it turned out wet we were easily induced to remain *all night*, a most pleasant evening we had.

Tuesday, 16th.—Went by a Railway to Ratby and walked thence to Groby; three friends met us and we had another delightful evening. About eight o'clock this evening went to Leicester, and supped with my friend D. and at a little before twelve the Omnibus came to take me to the Railway; I intended to travel all night, and stay at Warrington for an hour or two in the morning,

Wednesday, 17th.—At a few minutes past one this morning I arrived at the station at Rugby and was informed by the agent there would be no train to Birmingham until ten o'clock:—they had deceived me at the station at Leicester. I proceeded however to an Inn, considering that no doubt it was wisely ordered that I should have some rest. Slept at Rugby, and at ten o'clock took my place for Birmingham and thence to Warrington, staid with my friend L. till half past seven, and got to "Lamb's cottage Station," Astley, at a little after eight. R. S. met me, as we walked to the Parsonage, he told me it had been seen in the paper that I was a candidate for the golden lectureship, and some of the people had said very unkind things, and made many unpleasant remarks. [This was the last attempt I have ever made to leave my post, several temptations of the sort will be noticed as I proceed, but they have not moved my mind in the least, nor do I think anything will draw me away from the place; such blessings have been vouchsafed during the last eight years, adding each year other strong ties; yet I may be thankful to God that no place with any rich emolument has been *offered* to me at the time that I have been suffering from pecuniary difficulties, or I might then have yielded to the temptation.]

Thursday, 18th.—Lectured this evening from 2 Cor. vi. 10. Received a letter from Miss P.; an elderly lady to whom she had applied on my behalf had promised *five pounds*.

Monday 22nd.—At the meeting to night but thirteen persons where present, but it was a pleasant meeting.

Monday, March, 1st.—Yesterday was a blessed day to us in the sanctuary, I had much comfort and liberty in preaching from the following texts, Gal. iii. 9. "They that are of the faith are blessed with faithful Abraham." Eph. vi. 16. "Above all taking the shield

of faith." Ex. xvii.—"Moses built an altar and called the name of it JEHOVAH NISSI." A kind friend from Leigh made us a present of a Cheese and a sovereign; also a letter came to day inclosing Post office orders for seven pounds, and ten shillings for Church expenses.

[I know there are some who think that I should not copy such trifling matters as these little presents, from my diary, but those who have been exercised as we have, will feel an interest in noticing *how* the Lord has supplied our wants.]

Tuesday, 2nd.—A kind note from the Marquis of Cholmondely, containing a cheque for five pounds.

As I find nothing more of general interest taking place in the month of March, I shall draw this letter to a conclusion, merely adding that I am filled with gratitude to my gracious God when I see the difference between the present state of my Village, and the state in which it was at the beginning of 1841. I need not wonder that my personal troubles are great.

Believe me your affectionate brother,

ALFRED HEWLETT.

GRACE AND TRUTH.

"*He for our profit, that we might be partakers of his holiness.*"

"Lord! unto thee I lift a troubled heart,
A tearful eye;
But if Thy hand have sent the sting, the smart,
If Thou be nigh,—
Nigh, though unseen,—upon my knees I'll pray,
Dry not those tears—take not that sting away.

Clothe me with sackcloth, mingle Thou my food
With ashes—still
I'll bless the hand that is 'educing good
From seeming ill!
Should I thus walk in darkness, if my sight
Could bear undazzled, more of heaven's own light?

Not till the molten gold be purified
Slack thou the flame;
Give me but grace thy pleasure to abide
To see thy aim,
To know that thou art with me in the fire,
I need no more, and nothing else desire."

REV. O. WINSLOW.

T. HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

MAY, 1850.

A LETTER TO MY FRIENDS.

DEARLY BELOVED,

THE wise man hath said, "*A man that hath friends must shew himself friendly,*" (Prov. xviii. 24.) and as each succeeding month makes known to me an increasing number of friends, I desire to shew myself increasingly friendly. The only way in which I can indulge myself is by testifying my grateful sense of all the kindness shewn to me, and by acknowledging and replying to the various communications I have received, as the Lord shall give me ability. Up to the present time, (April 8th), I have received about *fifteen pounds* for the Astley Schools, and I have confidence in the Lord my God, that as the cause is his, and his will be the glory of the whole, he will incline the hearts of those who have the means at their disposal, to contribute the amount required by the day named; the amount received up to the 20th April will be acknowledged on this month's cover; and again, dear friends, allow me to thank you for your disinterested assistance, feeling assured that "*the love of Christ*" hath constrained you thus to help.

The kind letter from "*One who sympathises,*" was duly received, and although its intrinsic value was great, and most seasonable, yet the kindly feeling which dictated it, is far more valuable. It is most pleasant to know there are some in this contracted, selfish world, who both feel sympathy and know how to express it.

L E. N.—My dear friend, to love our enemies, to do good to them that evil entreat us, and despitefully

use us, is conduct enjoined on his followers by our divine master, who also set us the example; yet is it most galling to human nature,—so galling indeed, that I believe we seldom try to carry it out; but if any one knew the blessedness of that state of mind, he would covet it and pray for it most earnestly. It is not merely thinking or feeling what you *would* do if you received an injury, but suffering, injury, and misrepresentation, to be enabled to bear all with cheerfulness as the will of your God, and to pray sincerely for those who have thus injured you. The trials of the last twelve months, and more particularly of the last three, have taught me this lesson, and I can bless God that I know what it is not only to *forgive* injuries, but to *forget* them.

F. G., JERSEY.—Your letter, my friend, is of such a strange character, that I scarcely know whether to think you intend it as ridicule, or seriously. If the former, I have only one word in reply, BEWARE! If seriously, I pray you attempt to write more clearly, for I know nothing of the party to whom you allude.

J. L.—Thanks for your kind note and the papers; you may well, my dear friend, mourn the loss of such a partner; but truly, your loss is her everlasting gain. It is blessed to wait upon those who are waiting *for* the Lord Jesus, to hear their declarations of happiness, and to see them depart in peace, in sure and certain hope of life eternal. You are highly favoured. May the Lord graciously enable you to look to Him for help, aid, and comfort, in your bereavement.

A STRANGER TO THE COVENANT OF GRACE.—My dear friend, yours reminds me of a man writing the words "*I cannot write*," or speaking to one and saying, "*I cannot speak*," for after writing and breathing all the marks of a truly converted soul, you say, "I am sure I have never experienced a real change of heart;" my dear friend, this is a device of Satan, and no uncommon device, to make you look at self rather than at the blessed Jesus, the only saviour of your soul, whose salvation is all you want; may the Lord the Spirit enable you to look entirely to Jesus, *then* you will find peace, *then* you will be satisfied with your state,—never till then. Many thanks for the stamps for the school.

SUSANNA.—Yours, my kind sister was very cheering

and encouraging; how little the ministers of God's word know for whom their message is, or to whom it may be sent, and how necessary it is that they should speak all the counsel of God at all times. Many thanks.

AN ANXIOUS ENQUIRER after salvation writes thus, "In your much valued magazine for this month are these words, 'To conclude this section on the Holy Spirit's breathing spiritual life into the souls of the elect, and making them partakers of the divine nature, let it be remembered we are entirely passive in it,' if entirely passive, why in the eighteenth of Ezekiel do we find, 'Repent and turn *yourselves* from your transgression, make *you* a new heart and a new spirit, for why will ye die oh house of Israel; turn *yourselves* and live ye'. This and many other passages in the Holy Scriptures seem to imply that man can do something; do, my dear sir, if you have time, clear up this point," &c

However pressed I may be for time, I cannot resist the request of one so evidently in earnest, and anxious to understand all God's blessed word, may the Lord direct my pen and satisfy the enquiries of an anxious heart.

That man is entirely passive in the work of regeneration is shewn by the comparison which our Lord himself institutes between that change and our natural birth, in which it will be granted that we are passive; as also by the expression he used in explanation, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit." What then means this passage and others similarly worded? I reply, a consideration of the passage, its bearing, the people to whom it was addressed, and their circumstances would go a great way to satisfy an enquirer. The words were addressed to God's ancient Israel, who had been making their lamentation concerning the judgments under which they were then suffering, but had been seeking to justify themselves, and to throw blame upon Jehovah, as though he punished them for their parents' sins, saying, "Our fathers have eaten sour grapes, and the children's teeth are set on edge." The Lord's argument with them justifies his dealings with them, and shews that it is

caused by their own wickedness; he then calls upon them nationally, or as a people, to repent, as the Ninevites did, and thus to save themselves from temporal death, as they did. But again, supposing the words to be in the mouth of a gospel minister, and to mean really what is supposed, namely, that entire change of heart, which is commonly called the *new-birth*, or *conversion*, does it necessarily follow, that because God commands, we have power to obey? By no means: for God commands all men to keep his laws *perfectly*, and with all their heart, but have they any power so to do? No! Such portions of God's word shew us what is necessary that we may have peace, and to enable us to walk in his way, and wherever they come with power, they create the *prayer*, "create in me a new heart, O God," which is always answered by the gracious *promise* "a new heart also will I give you, and renew a right spirit within you."

When he works none can let or hinder; and when he teaches, he makes truly wise.

M. A. G.—The portrait of the Reverend W. H. Wright will appear in the *Gospel Magazine*, but the engraver has not yet produced a correct likeness; meanwhile, a Mr. Clegg, of 6, Great Nelson Street, Liverpool, has executed a lithographic print of Mr. Wright, which is sold at 7s. 6d. or 10s. 6d., on India paper: it is reputed to be an excellent likeness.

P. H. B.—My views of Baptismal Regeneration may be seen in the little pamphlet "A Letter on Puseyism," which Mr. Halliwell will send per post to any one for two stamps, but I will just add, that popish figment has no foundation in the word of God.

CONSTANT READER wishes to know the meaning of 1 Tim. ii. 4. In my opinion the previous verses explain it, namely, that it is the will of God that the blessings of salvation should be enjoyed by *all sorts*, *conditions*, or *classes* of men, therefore, kings should be prayed for as well as subjects, masters as well as servants, for out of all ranks shall the Lord's people *be called*.

T. L. N.—His passages shall have my best atten-

tion, though he over-rates my abilities.

And now, dear friends, I must bring my letter to a close; I would gladly lengthen it, but my space will not allow, as I fear I shall not be able to get all the pieces in which I desire. So once more commending you to God, and the word of his grace, I remain,

Your faithful and affectionate brother in Christ,

A. HEWLETT.

ORIGINAL LETTER OF THE LATE LADY POWERSCOURT.

My Dear Mrs. ——

Will you pardon my writing to you in this sad and sacred hour, but indeed I feel for you, and should be glad to hear that you are supported by an almighty arm. I believe God alone can comfort, and I know where his word comes, as if from his presence, neither earth nor hell can give trouble; and oh dear Mrs. —, is it not *well* that the decree has been that you are to go to her, instead of her returning to you. Though only lent to shew "how sweet a flower in Paradise would bloom," cannot Faith say *well* in having been permitted in one so dear thus to witness the triumph of redemption, thus forced to love him who fought the battle, won the victory, bore the cross, and only gives her the crown to carry. Is it not *well* that she has been allowed to stop on earth on her way to glory, as it were to laugh at Satan's power. You can, I am sure, open your arms and say, Here it is for thee Lord, when it is to the Lord you are giving her. He is binding up your heart who wept for your sorrows, and bled for your sins, and can give you peace *as a river*. What a privilege to be chosen a parent to an heir of glory! To have your child admitted among the little throng of infants above; to change her lisping into their peculiarly interesting song: "Redeemed us to God." How deeply tender must such expres-

sions feel to you at this moment, "Can a woman forget, &c. Ah! when you look back the path of life, and remember even the path, the *only* path of bliss is through *much tribulation*, you could not for a moment wish her restored to trouble, deprived of immediate bliss, only to have for a little longer the satisfaction of her endearing ways, for Jesus has said, "If ye loved me ye would rejoice because I go to the Father." Oh, what must be that bliss our compassionate Lord has laid up for *His own* when he calls these light afflictions, in comparison,—when neither the enjoyment nor bereavement of all his gifts are worthy to be compared to it, you are no loser by this bereavement, for who can tell the value of the lesson who are learning, since God himself is your teacher. He can *fill* the seat of happiness within, better to be under the rod when he holds it, to be fed with the bread of tears when he feeds, to be given plenteousness of tears to drink when in his hand is the cup, than to be given up unto our own heart's lusts to walk in our own counsels. There is a something in all his dealings towards his children the world knows nothing of, a peace earthly joys cannot give, earthly sorrows cannot take away, while daily with fresh astonishment we find *this* dreaded weight cannot sink, or *that* conflict often shrunk from, dishearten, for *Jesus is the comforter*, and though our Father often sends his messages by rough messengers, yet still we perceive the message to be a message of love, I trust this note will not annoy you, &c., but I was anxious to express to you that my sympathy with you and my prayers for you are most sincere.

T. A. Pt.

THE CHURCH OF GOD.

CHRISTIANS.

An honourable title indeed, and taken from the *Redeemer himself*! The disciples of the Lord *Jesus*

were first called by this name at *Antioch,** but the sense of the name belonged to the children of God from the beginning of the world. As the word CHRIST signifies ANOINTED, i. e, by the Holy Spirit, so the word *Christians* denotes properly, those, and those only who are anointed by the same spirit, and thereby *follow him in the regeneration.* Thus the Patriarchs are called *anointed* because of their relation to the *Messiah,* (which is the Hebrew word for Christ,) touch not mine ANOINTED, and do my prophets no harm, (Ps. cv. 15.) They were *Christians* through faith in their Saviour, by *the unction of the* HOLY ONE, and none others have, in truth and reality, a right to the name. This *oil* of gladness first descends upon Christ, and then from him, the head and high priest of the great profession, to the *meanest* and *lowest* of his true members, or to the *last* of them who shall come into the world, even to those who, in these respects may be styled in prophetic figure, *the skirts* of his clothing. (Ps. cxxxiii 2.) It appears from hence, that it is no such slight or common thing, as too many suppose, to be a Christian. If we consider the *Author:* it is the *gift* of God, and the *action* of God himself upon that person who is possessed of the truth implied by the name. If we consider the *blessing:* it is *an oil most holy,* as was declared in the type, by which the redeemed are consecrated, and never yet was thrown away upon men continuing ungodly and profane.†

* This was about the year of our Lord, 44. Before this time, the disciples were styled, in contempt, Nazarenes and Galileans. And to show us that our Lord considers the reproach of the world as the truest honor, he made himself known unto PAUL at his conversion, by the despised name of *Jesus of Nazareth.* The *Jews* therefore in contemning Christ and hating his people, have only brought upon themselves, in this instance, the fulfilment of that prophecy which declared that they should *have their name,* (the name of *Jew*), *for a curse unto* God's *chosen, and that the Lord God would slay them, and call his servants by* ANOTHER *name.* Isa. lxv. 15.

† This was signified by the precept, *upon man's flesh it shall not be poured.* (Ex. xxx. 32.) The corrupt flesh or nature of man is not the object of this unction, for flesh and blood cannot inherit the kingdom of God, because in the flesh dwelleth no good thing, but the new man who is created anew in Christ Jesus, or is born again of the Spirit, is the only subject of this divine anointing, and is thereby made the priest consecrated to God, and capable *of union and communion* with him.

Those who live under the dominion of sin, prove demonstrably, that it hath never yet been poured upon them. Wherever it is poured forth, it makes holy, and keeps holy. It is an oil of consecration, which devotes the soul to God, brings the soul by faith into the presence of God, enjoins him to walkcontinually as in that presence, admits him to communion and love with the Father and Son, enables him to live in the sense of the gracious privileges conferred upon him, renews the mind into the image of Christ, causes it to rejoice in the holy and righteous will of Jehovah, and inspires a gracious longing and waiting for the purity as well as peace of the kingdom of glory. If something of this, at least, be not found in a man, or if where supposed to be found, there be no strong desire for an increase for it, let such an one beware lest instead of being anointed with the Spirit of Christ, and being *sealed with the seal of God in his forehead*, (Rev. ix. 4.) he *bear the mark only of the beast*, and be found among those that are *deceived*, (Rev. xix. 20.) *If any man have not the Spirit of Christ, he is none of his*, that is, he is not a Christian, and hath no right to the name. He who is anointed by the Spirit of Christ, or what is the same, is a Christian indeed, hath the *mind* or understanding of Christ, discerns the truth of God in his word, apprehends the great analogy or proportion of faith which runs through the scriptures, tastes the sweet savor of the gospel, that *hidden manna which none can know but he that eats it*, and rejects as nauseous and vile every false and adulterated principle, and all the *perverse disputings of men of corrupt minds* who are *destitute* both *of the truth* and its power.

As the real Christian *hath an understanding which is true*, and which fixes his judgment upon all essential truth, so his will and affections are correspondent with it. He loves the things of God, and the people of God, without narrowness of spirit, because *the love of God is shed abroad in his heart* by that Holy One who made him a Christian. If God love any person *or thing*, how can he who is of God venture or be inclined to do otherwise.

The life of Christ also is *manifested in the mortal body* of every true Christian, subduing the corruptions of that body, and thereby delivering the soul from a multitude of snares and inquietudes. I, (says the apostle, respecting the body with its affections and lusts), *I am crucified with Christ, nevertheless I live*, (i. e., as to my soul), *yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live in by the faith of the Son of God, who loved me, and gave himself for me.* (Gal. ii. 20.) He found *the second Adam*, the *Lord from heaven*, not like *Adam* the first, a mere *natural* man, but *the Lord of life* itself, and therefore, *a quickening Spirit*, and he proved his interest in him, by *living upon him*, (not upon himself, or his own poor corrupted nature), and by *receiving out of his fulness*, from moment to moment, *grace for grace.* This is the life and spirit, the wisdom and strength, the happiness and holiness of the Christian, and all the rest is nothing but *a fair show in the* FLESH, if it pretend to religion, or a foul show if it follow the world.

The sum of this matter then is, that *the holy unction* which makes a Christian, is the gift of God, and that the persons who receive this grace are devoted by it to God for ever, are renewed in the spirit of their minds, and from henceforth walk in the ways of truth and holiness through the power and wisdom of that holy unction, according to the measure bestowed, till they reach the place of their destination in heaven.

The clear view and experience of this matter, confirmed and sealed by the Spirit of grace, afford an inestimable and invincible consolation to the soul. To know Christ, to be anointed by him, to be found in him, to live upon him, to receive continual supplies of strength, wisdom, love, and righteousness from him, and to have the proof and demonstration of this arising to the conscience and appearing in the life, forms such a conjunction of evidence as amounts to that *full assurance* of faith, hope, and understanding, which is the privilege, and must be the pursuit, of the children of God. It is this which has animated

many a heart under all the persecution and outrage of the world, and softened many a sick and dying bed when nothing else could afford consolation. How often hath it been seen, that while nature has been sinking, and the outward man, with his faculties, has lost all his strength, with an admirable vigor of joy the soul hath been enabled to rise, to exult, to triumph, to look forward into, and even to taste the very nature and enjoyments of another world! These instances have not only often occurred, but may occur again and again, and perhaps may be found even in thee, O believer, who readest with longing concern anything which relates to the faithfulness of thy Lord, or to thy fellowship with him. Fear not, the promise is sure to all the seed, *I will never leave thee, nor forsake thee*; and whether the joy come to thee before death or not, thou wilt surely go to it in the next moment afterwards. Thou shalt then have not only the fulness of joy, but the duration of it for ever.

And O, what a scene shall then be presented to the expanded faculties of the soul newly released from the house of clay; what a burst of glory fall upon the spirit of a Christian on his abundant entrance into the heavenly kingdom! It will be more than springing from a cold dark dungeon into the warm meridian day. The hand of God which covered *Moses* can then alone bear up the saint, though full of vigour by deliverance from sin, and alone enable him to sustain *the exceeding and eternal weight* of bliss and brightness, of which, as an heir come to age, he enters at once into possession. A gracious man in the circumstances we call dying, felt such an anticipation of this unutterable blessedness, that with some of the last efforts of his sinking voice, he could not help crying out, "O my God! O that joy! when shall I be with thee!" Reader, may something like this be thy dying testimony to the truth and sweetness of Jesus's salvation, that others may be edified by the remembrance of thee, and be preparing to follow thee; whilst thou shalt be singing in a higher world, as *thou canst not* sing here, the honor, the love, the mercy, *the praise, of* thy gracious Lord and God Redeemer.

MOSES AND AARON.

OF THE ESSENES.

THE *etymologies* of the name *Essenes,* are divers; that which I prefer is from the Syriac, signifying to heal or cure diseases. Hence are they so often termed *Physicians.* For though they gave themselves chiefly to the study of the *Bible,* yet withal they studied *Physic.*

Of these *Essenes* there were two sorts; some *Theorics,* giving themselves wholly to *speculation*; others, *Practics,* laborious and painful in the daily exercise of those handicrafts in which they were most skilful.

Their *Dogmata,* their *Ordinances,* or *Constitutions,* did symbolize in many things with those of Pythagoras, where they do agree. Therefore, my purpose is first to name his, and then to proceed on with the Essenes. They follow thus.

The Pythagoreans professed a communion of goods. So the Essenes, they had one common purse or stock, none richer, none poorer than other; out of this common treasury every one supplied his own wants without leave, and administered to the necessities of others, only they might not relieve any of their kindred without leave from their *Overseers.* They did not buy or sell among themselves, but each supplied the other's wants by a kind of commutative bartering: yea, liberty was granted to take one from another, what they wanted, without exchange. They performed offices of service, mutually, one to another; for mastership and service cannot stand with communion of goods; and servants are commonly injurious to the state of their masters according to that saying of *R. Gamaliel*: *He that multiplieth servants multiplieth thieves.* When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever city or village they came, they repairedto the fraternity of the *Essenes,* and were there entertained as members of the same. And if we attentively read *Josephus,* we may observe that the *Essenes* of every city joined themselves into

one *common fraternity or college.* Every college had two sorts of officers, first, *Treasurers,* who looked to the common stock, provided their diet, appointed each his task, and other public necessaries. Secondly, *Others who entertained their strangers.*

2. *The Pythagoreans shuuned pleasures. So did the Essenes*: to this belongeth their avoiding of oil, which, if any touched unawares, they wiped it off presently.

3. *The Pythagoreans' garments were white. So were the Essenes' white also,* modest, not costly. When once they put on a suit, they never changed it till it was torn, or worn out.

4. *The Pythagoreans forbade oaths. So did the Essenes.* They thought him a noted liar who could not be believed without an oath.

5. *The Pythagoreans had their elders in singular respect. So had the Essenes. The body, or whole company of the Essenes* were distinguished into four *ranks* or *orders,* according to their seniority; and if haply any of the superior ranks had touched any of the inferior, he thought himself polluted, as if he had touched a *heathen.*

6. *The Pythagoreans drank water. So did the Essenes, only water,* abstaining from wine.

7. *The Pythagoreans used inanimate sacrifices. So did the Essenes.* They sent gifts to the temple, and did not sacrifice, but preferred the use of their *holy water* before *sacrifice,* for which reason the other Jews forbad them all access unto the temple.

8. *The Pythagoreans ascribed all things to fate or destiny. So did the Essenes.* In this *aphorism* all three sects differed each from other. The *Pharisees* ascribed some things to *fate,* and other things *to man's free-will.* The *Essenes* ascribed all to *fate,* nothing to *man's free-will.* The *Sadducees* wholly deny *fate,* and ascribed all things to *man's free-will.*

9. *The Pythagoreans the first five years were not permitted to speak in the school,* but were initiated *by a five years' silence,* and not until then suffered to come into the presence of, or sight of *Pythagoras.* To this may be referred *the Essenes' silence at table,*

straightly observed, so that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures to signify their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*, for amongst them none were presently admitted into their Society with full liberty, but they underwent four years of trial and probation. The first year they received a *Spadle, a pair of breeches* which they used in bathing, or washing themselves; *a white garment*, which especially that sect affected. At this time they had their commons allowed them, but without, not in, the common dining-hall. The second year they admitted them to *the participation of holy waters*, and instructed them in the use of them. Two years after, they admitted them *in full manner*, making them of their *Corporation* after they had received an oath truly to observe all the rules and ordinances of the *Essenes*. If any brake his oath, a hundred of them being assembled together, expelled him, upon which expulsion, commonly followed death within a short time; for none having once entered this order might receive alms, or any meat from another; and themselves would feed such a one only with distasteful herbs which wasted his body, and brought it very low; sometimes they would readmit such a one, being brought near unto death; but commonly they suffered him to die in that misery.

10. *The Essenes worshipped toward the sunrising.*

11. *The Essenes bound themselves in their oath to preserve the names of angels.* The phrase implieth a kind of worshipping of them.

12. *They were, above all things, strict in the observation of the Sabbath-day.* On it, they would dress no meat, kindle no fire, remove no vessels out of their place, no, nor ease nature. Yea, they observed *every seventh week a solemn Pentecost; seven Pentecosts every year.*

13. *They abstained from marriage,* not that they disliked marriage in itself, or intended an end or period to procreation, but partly in wariness of women's intemperance; partly, because they were persuaded that no woman could continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes,* for they disagreed among themselves in this point. Thus the latter sort preserved their sect by the procreation of children. The former sort preserved it by a kind of adoption of other men's children, counting them as near kinsmen, and tutoring them in the rules of their own discipline, as *Josephus* witnessed. *Pliny* addeth also that many other of the Jews when they began to be struck in years, voluntarily joined themselves unto them, being moved thereunto either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

Concerning the beginning of this sect, from whom, or when it began, it is hard to determine; some make them as ancient as the *Rechabites,* and the Rechabites to have differed only in the addition of some rules and ordinances from the *Kenites* mentioned Judg. i. 16. And thus by consequence the *Essenes* were as ancient as the Israelites' departure out of *Egypt,* for *Jethro, Moses'* father-in-law, as appeareth from the text, was a *Kenite.* But neither of these seemeth probable. For the *Kenites* are not mentioned in scripture as a *distinct order or sect of people,* but as a *distinct family, kindred, or nation.* (*Numb.* xxiv. 21.)

Secondly, the *Rechabites,* neither did build houses, but dwelt in tents; neither did they deal in husbandry, they sowed no seed, nor planted vineyards, nor had any. (Jer. xxxv. 7.) The *Essenes,* on the contrary, dwelt not in tents, but in houses, and employed themselves especially in husbandry. One of *the Hebrew doctors saith,* that the *Essenes* were *Nazarites,* but that cannot be, because the law enjoined the *Nazarites* when the time of the consecration was out, to present themselves at the door of the *Temple or Tabernacle,*

(Numb. vi.) Now the *Essenes* had no access to the *Temple.* When, therefore, or from what author, this sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene* was one *Judas,* who lived in the time of *Aristobulus,* the son of *Joannes Hyrcanus,* before our *Saviour's* birth about one hundred years. However the sect was of greater antiquity, for all three, *Pharisees, Sadducees,* and *Essenes,* were in Jonathan's time, the brother of *Judas Maccabœus,* who was fifty years before *Aristobulus.* Certain it is that this sect continued until the days of our *Saviour,* and after; for *Philo* and *Josephus* speak of them as living in their time. What might be the reason then that there is no mention of them in the *New Testament?* I answer, first, the number of them seemeth not to have been great in *Philo* and *Josephus'* time, about four thousand, which being dispersed in many cities, made the faction weak; and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories, we shall find them peaceable and quiet, nor opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadducees,* who opposed each other, and both joined against *Christ.* Thirdly, why might they not as well be passed over in silence in the *New Testament,* (especially containing themselves quietly, without contradiction of others), as the *Rechabites* in the *Old Testament,* of whom there is mention only once, and that obliquely, although their order continued about three hundred years before this testimony was given of them by the prophet *Jeremy*; for between *Jehu,* (with whom *Jonadab* was *Coetanean*), and *Zedekiah,* chronologers observe the distance of so many years. Lastly, though the name of *Essenes* be not found in scripture, yet we shall find in Saint *Paul's* epistles many things reproved which were taught in the school of the *Essenes.* Of this nature was that advice given unto *Timothy,* (1 *Tim.* v. 23.) *Drink no longer water, but use a little wine.* Again, (1 *Tim.* iv. 3.) *Forbidding to marry, and commanding to abstain from meats is a doctrine of devils*: but especially *Coloss.* ii. in many passages the *apostle* seemeth

directly to point at them; *Let no man condemn you in meat and drink.* (v. 16.) *Let no man bear rule over you, by humbleness of mind, and worshipping of angels,* (v. 18.) *Why are ye subject to ordinances?* (v. 20.) The *apostle* useth the word which was applied by the *Essenes* to denote their *ordinances, aphorisms,* or *constitutions.* In the verse following, he gives an instance of some particulars, *Touch not, taste not, handle not,* (v. 21.) Now the junior company of *Essenes* might not *touch* their seniors; and in their diet, their *taste* was limited to bread, salt, water, and hyssop. And these ordinances they undertook, saith *Philo,* for the *love of wisdom*; but the apostle concludeth, (v. 23.) that these things had only a shew of *wisdom.* And whereas *Philo* termeth the religion of the *Essenes* by a name which signifieth *religious worship,* the *apostle* termeth it in the same verse, *voluntary religion* or *will-worship*; yea, where he termeth their doctrine a kind of *philosophy* received from their forefathers by tradition, Saint *Paul* biddeth them beware of *philosophy.* (v. 8.) We formerly observed two sorts of *Essenes, Practics* and *Theorics*; both agreed in their *aphorisms* or *ordinances,* but in certain circumstances they differed.

1. The *Practics* dwelt in the cities; the *Theorics* shunned the cities, and dwelt in gardens, and solitary villages.

2. The *Practics* spent the day in manual crafts, keeping of sheep, looking to bees, tilling of ground, &c.; they were *artificers.* The *Theorics* spent the day in meditation and prayers, whence they were by a kind of excellency, by *Philo* termed *supplicants.*

3. The *Practics* had every day their dinner and supper allowed them; the *Theorics* only their supper.

The *Practics* had for their commons every one his dish of water gruel and bread; the *Theorics* only bread and salt; if any were of a more delicate palate than others, to him it was permitted to eat hyssop; their drink, for both, was common water.

Some are of opinion that these *Theorics* were *Christian monks,* but the contrary appeareth, for these reasons.

1. In that whole book of *Philo,* concerning the

Theorics, there is no mention either of *Christ*. or *Christians*, of the *Evangelists*. or *Apostles*.

2. The *Theorics* in that book of *Philo's*, are not any new sect of late beginning as the Christians at that time were, as is clearly evidenced by *Philos'* own words. First, in calling the doctrine of the *Essenes a philosophy derived unto them by tradition from their forefathers*. Secondly, in saying, *they have the commentaries of the ancients who were the authors of this sect.*

A LETTER ADDRESSED TO A WOMAN IN PRISON.

BY S. E. PIERCE.

June 12th, 1795.

MADAM,

As one who by real and blessed experience knows there is redemption for sinners in the most precious blood of Christ,—the forgiveness of sins according to the riches of his grace,—having myself tasted that the Lord is gracious, I feel for you, and most heartily lament the most tremendous and awful circumstances which you are brought into by reason of sin. Alas! alas! you have been left by the Lord to the inward corruption of your own heart, and as thus left, you have done that which cannot be undone. No, not to eternity!

It may be truly said, that sin is the greatest of all evils; yea, the only evil in earth or hell. There is nothing but evil in it. Nor can it produce anything but evil, present, future, and everlasting. Your present situation and confinement, your future trial, when you have nothing to expect but a most just sentence of condemnation to be pronounced on you, to suffer death for your crime, is all the consequence of sin.

Far be it from me to insult you in your present state. God forbid. I am indeed a sinner, exceeding sinful; yea, equally as sinful by nature as you are. And though I am no fornicator, adulterer, or murderer, as

to the outward act, yet I am a transgressor of God's most holy and righteous law, and am by nature a child of wrath, even as others. On account of the infinite pollution and total corruption of my whole nature, and every faculty thereof, and the sinfulness of every member, part, and faculty of body and soul, I deserve God's wrath and damnation, as justly, and really, as any sinner out of hell. Such as are numbered with the dead and damned, are not more justly condemned to suffer the vengeance of eternal fire, than I do, in my own person, for the sinfulness of my nature, thoughts, words, and actions, deserve the same. Blessed be the Lord Jesus Christ, he came into our world to save sinners. He saveth such as believe in him, from the wrath to come. I am fully convinced there is no difference amongst mankind sinners, but what is made by the free, rich, and sovereign grace of God. "All have sinned and come short of the glory of God; and by the deeds of the law can no flesh living be justified." All the world is become guilty before God, and the Lord God "hath mercy on whom he will have mercy, and whom he will he hardeneth."

Permit me, by putting on the bowels of Jesus Christ, and as truly desirous to express the same towards you, having most heartily requested the Lord to bestow his own blessings thereon, to set before you the Lord Jesus Christ, the most precious, almighty, all-sufficient Saviour, in the eternal dignity of his person, in his infinite love, in his everlasting mercy, in his free, boundless, bottomless grace, in his divine righteousness and efficacious blood-shedding, sacrifice, and death, as able to you from all your sins, guilt, and pollution; as all-sufficient to cleanse you from every spot and stain of defilement; to deliver you from the curse of the law which you have broken, and to admit you into heaven, there to live and shine for ever and ever, as a monument of his mercy.

May God the Holy Ghost enable me so to write to you concerning the inestimably precious Lord Jesus, of his mediatorial person, grace, and salvation; and may he so engage your mind and thoughts in reading the same, as to bring you to believe on Him "to the *saving of the soul.*" The Saviour of sinners is God

and man; he is perfect God and perfect man—God and man in the person of one Christ. He is one of the persons in the uncreated and incomprehensible Godhead. "I, even I, (saith he), am Jehovah, and beside me there is no Saviour." He, as co-equal, co-eternal, and co-essential with the Father and the Holy Ghost in the Godhead, engaged before all worlds, upon the foresight of the fall, to come into our world by the assumption of our nature, to save his people from their sins. He wasaccordingly revealed as the Saviour. "To Him give all the Prophets witness;" they, ever since the world began, bore testimony concerning Him, that he was one in the self-existing essence; possessing all the essential perfections of the divine nature, all the fulness of the Godhead dwelling in Him, and this essentially, and by necessary and self-existence. They testified of Him that he is the essential and only-begotten son of God, who would for us and for our salvation come down from heaven, become incarnate, and be made man, that he might fulfil all righteousness, and die the death due to sin, and become the author of eternal salvation.

Thus as the holy and immaculate Lamb of God, who was to put away sin by the sacrifice of himself, they bore testimony of Him; expressly declaring, "that through his name, whosoever believeth on Him should receive remission of sins." In the fulness of time, the Son of God became incarnate, God in our nature,—God with us, that in our nature he might as God-man, express his love, and manifest his mercy to the uttermost.

His love is eternal, everlasting, unspeakable, transcendent love. Out of love he lived for sinners. He bore the sins of many in his own body on the tree. He was made sin and a curse. He died for the ungodly. O, that the Lord the Spirit may give you a real spiritual sight and sense of the love of Christ, to such poor, guilty, sinful polluted ones, as it may be you feel yourself to be. O, that the Holy Ghost may give you to know and believe that Christ died for, and hath given himself for sinners, and that he hath, doth, and will go on to save from sin, Satan, death, and damnation, some sinners, whose hearts, lives, and transgressions have been entirely like your own.

Your sins are no bar to Jesus, nor should they be

any bar to hinder you from looking unto, and coming with all your guilt and crimes to Him, because he hath said, "Him that cometh unto me, I will in no wise cast out."

What love did he manifest in his incarnation and life! He took our nature that he might be made sin for us. The prophet saith, "all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

He was made sin for us, as the Lord caused all our iniquity to meet on Him, and as the Lord imputed them unto, and laid them on Him, Jesus gave himself for our sins, to be the sacrifice for them, to have the guilt and pollution of them transferred from us to Him, and he was to wash us clean from them, and he has done it in his own most precious blood, and borne the punishment due to sin. His sorrows, sufferings, agony, and soul-travail, exceeded all the damned can possibly feel in hell to eternity.

Behold the Lamb of God when he stood up to suffer the just for the unjust. Having substituted himself in the law place, room, and stead of sinners, and being covered with, and enwrapped about with all their sinfulness, guilt, and pollution, the wrath, sorrow, shame, and curse belonging to them, fell on Him. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." His most precious blood cleanseth from all sin; it cleanseth the soul from every spot and stain of defilement; and those who are washed therein, are in the sight of God, as pure and undefiled as though they never had sinned.

Jesus, agreeable to his engagements with the Father in the everlasting covenant "hath appeared once in the end of the world, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and bring in everlasting righteousness." He hath completed the work of salvation by putting away our sin by the sacrifice of himself, and by treading on the old serpent called the devil, by destroying death, and opening a way into the holiest of all for such sinners as you and I are by his own blood. The heart of Jesus is love; *the bowels of* Jesus are full of mercy; his compassions

fail not; he is upon his throne as full of love and mercy as when he hung upon the cross. He accounts it a part of his highest glory, though in the heaven of heavens, to heal every wound, to cleanse every stain, to forgive every sin, and save to the uttermost the sinner that comes to Him. "For he is exalted to be a prince and a Saviour, to give repentance to Israel, and the forgiveness of sins."

What love must Jesus have for sinners, when, to save them, he left his Father's bosom, he laid aside his glory, left the heaven of heavens. "He humbled himself, and became obedient unto death, even the death of the cross." What must his love be, who bore our sins, and carried our sorrows; whose soul was heavy unto death; who sweat great drops of blood; whose whole soul was bruised, and his body suffered also in every part; his body was scourged by merciless soldiers; his head was crowned with thorns; his hands and arms were stretched on the cross; and his hands and feet bored through with pins of iron to the accursed tree; who hung for six long hours naked on the cross, despised of men, and forsaken of God. "Made a curse for us!" O, the immensity of his love! what must his bowels of pity and compassion be, who, at the very instant, and whilst they were nailing him to the cross, prayed on the behalf of his crucifiers, "Father, forgive them, for they know not what they do."

What must his mercy be who looked with everlasting kindness on a poor criminal, who was crucified with Him, who had the hellish impudence to curse him to his face! Yet on him Jesus pronounced an eternal pardon, and said to him, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

Do you think this Jesus, who is "God over all, blessed for ever, amen," is not able to save you in himself, with an everlasting salvation? Do you think he is not able to heal every wound which sin hath made in your soul? to wash you from every stain? to pardon all your sins? and pronounce an everlasting pardon on you?

The truth of the matter is, God hath revealed Christ in the everlasting gospel, in the greatness and perfection of his free, full, complete, and everlasting salvation. He calls you to look off yourself, and from your sins, to

Christ Jesus; to take sanctuary in his wounds and blood. Say what you will of and against yourself, yet there is salvation in Jesus Christ. And if the Lord is pleased by his Holy Spirit to enable you to believe in the righteousness and blood of the slaughtered Lamb, and to receive the Father's testimony concerning it, that it cleanseth from all sin, you will then find Christ is your salvation, your righteousness, and advocate in the court of heaven.

Have you sinned most tremendously? to the very uttermost? The apostle says, "Christ is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." And who can tell *the uttermost* of Christ's power and ability to save?

The blood of Christ is more efficacious to heal than sin is effectual to wound the soul.

There is greater virtue in Christ's blood to cleanse from sin, than there is filth in sin to defile.

If you are, in your own view, more vile and sinful than ever sinner yet beside you was, it is only for Christ to look on you, to shine within you, and you would then be blessed indeed; you would then find his presence turn your hell into heaven.

As it cannot be expected you will be long in a time-state, I would therefore most earnestly request you to consider what I have laid before you. There is no escaping damnation, but by flying to Jesus. None ever came to Jesus and were rejected. His heart, his arms, are open to receive and embrace all who come unto Him.

Tremendous as your guilt is, if you apply to Jesus, you will find Christ almighty to save. Never did a poor sinner come unto him crying out, "Lord, save, or I perish," that went to hell.

Christ Jesus is all love, mercy, grace, and salvation. He saith, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, return unto me, for I have redeemed thee."

The blood of Christ is a fountain opened for sin, and for uncleanness. And your sin and uncleanness, felt and experienced by the teachings of the Holy Spirit, fits you for it. May he be pleased to make known its *virtue to* you. If the eternal Spirit is pleased to en-

lighten your mind with the knowledge of Christ, and open your heart to receive Him, and enable you to believe in the everlasting perfection of the righteousness and sacrifice of Immanuel, and rest your whole confidence and hope before the Lord for salvation thereon, you will then find everlasting life in Christ.

May the Lord save you from every false hope. May he give you to feel your need of Christ. May he bring you to a real closure with Him, that you may know that you have redemption in his blood, the forgiveness of sins, and all your crimes.

Remember, dying out of Christ will be found to be everlasting damnation. Dying in Christ is life and salvation; you must be found in Jesus, clothed in his righteousness, washed in his blood, and quickened by his Spirit, or you cannot enter heaven. May the most blessed Spirit of God give you such an inward spiritual perception of the dignity, virtue, worth, and efficacy of Christ's most precious blood, as all-sufficient to cleanse you from all your sins. And may He enable you to depart this life, bearing your testimony for Christ.

Praying the Lord Jesus to shew you the same mercy, and to shine on you, just as he did, in the same wonderful manner as on the dying thief.

I subscribe myself your Friend,

S. E. P.

CHRISTIAN EXPERIENCE.

I.

November 27th, 1836.

O THAT what I write this evening may be written to my dear Immanuel's praise. I seek to it now I am excluded from the public means of grace, looking to Him, to speak through it to my soul, I have not very sensibly found Him to-day, I pant for the brighter shining of His face; anything but absence from God I have often said I could bear, but though

> "Sometimes unperceiv'd by sense,
> Faith sees Him always near."

"And that His name is near, His wondrous works

declare," to see one so vile, proud, and rebellious as I am, preserved alive, and spared from the flames of hell, which I so richly deserve. Jesus lives in vital power, communicating fresh supplies of life, nourishing and strengthening my weary spirit, weary oftentimes of myself, and of the dealings of God towards me; ready to say under every trial, anything but this, any privation rather than what I am called to. But the new nature is not quite led captive, it does cry out powerfully at times, "Not my will, but Thine be done." "The cup which my Father giveth me, shall I not drink it." It is very sweet to think this was the language of the Head,—first, my Jesus was tempted in all points, as I am, but through the Eternal Spirit He overcame, and through strong crying and tears, was heard in that He feared. I want to be more like Him in the pleading, wrestling attitude with God, that Satan may flee from me. My character is truly shewn in the sleepy spouse, when she would not rise up to open to the Lord. He is often knocking for admittance, while my flesh is reasoning; but believing only for more quickening power is the only way to overcome.

S. L.

II.

December 11th, 1836.

The hand of the Lord upon my flesh has kept me a prisoner another Sabbath-day, but my language is, "As the hart panteth after the water brooks, so panteth my soul after God, the living God." I know how sweetly His face is seen through the lattices of His Holy Ordinances, and the great blessedness of communion with His children on earth. The recollection of this in days past, makes me long for the hour when we shall meet at home in our Father's house, to go no more out for ever. Blessed are they which are called to the marriage supper of the Lamb now, but thrice blessed, when the King himself sitteth at the head of the table, at supper time, the last meal at the end of the day of this dispensation, having finished His work for and in the heirs of the New Jerusalem.

Having prepared the mansion He will be present at the feast, no more like one that serveth, a servant to all, but a *master* and *conquering* Lord, sitting at the head as the *Man God*, the elder brother, surrounded by His blood bought sons, redeemed from sin, and made holy as himself, then He will see the fruit of all his travail and sufferings, a remnant taken out from among men to behold the mystery of his glorious person, as the dispenser and giver of all his covenanted blessings—for "it pleased the Father that *in Him* all fulness should dwell," and from Him will emanate every particle of glory; in his face will be seen the approbation and good pleasure of his Father, with his person and his company, those whom he had chosen and who had been in Him 'ere time began, for he was the first-born of every creature; Jesus was then the Alpha, now He sees Him with his guests as the Omega for ever; Jesus saying to them "the Father himself loveth you, because you have loved me, and believed that He sent me"—The blessed Spirit flowing from Him, *a River*, causing everything to *flourish* and *rejoice*, bringing to remembrance the many *seals*, *earnests*, and *visits*, enjoyed when on Earth; how shall we glorify that Spirit, when we see how much we owe him, for all the way he brought us, and bore so long with our unsanctified manners in the wilderness. How many times He was grieved, and would not shew to us our Emanuel, because of sin; but then, the recollection of these things will tend to make our songs the louder, "Unto Him that hath loved us and washed us from our sins in his own blood," there will be no boasting free-will there, but "*He loved me, because he would love me*," "*He forgave me because he would forgive me*."—Jesus and his grace alone will be all our theme, "while we for ever cast our crowns at his feet; He will be filling us with the finest of the wheat, and constantly unfolding the treasures of his Father's house—O come Lord Jesus, cut short thy work; take thy fan in thy hand and thoroughly purge thy floor, that thy own may sigh and long more earnestly for thee, to take thy great power and reign.

S. L.

A FACT.

RELATED BY A LADY WELL KNOWN TO US.

"At one of our little meetings there came in one Sunday morning a poor Idiot lad, who seated himself very quietly on one of the benches until the service was over. He then addressed himself to the person who sat next to him, and said, "Do you love Jesus?" "yes I do," was the reply, "do you," "Oh yes, indeed I do," said the Idiot. Hearing this conversation going on, I joined in and said, "and how long have you loved Jesus," he scarcely understood me at first, but on my explaining myself he said, "O now I understand—some find Jesus in preaching, but my sins brought me to Jesus," "Indeed," I said, "how was that" wishing to draw out from him a further account of himself, "oh I'll tell you," he said, "there are a great many naughty wicked boys in our village, who used to teaze me very badly, but one boy used me worse than the rest, he would throw stones at me and make me so angry, that one day I determined to murder him; I went down in the lane one evening, where he lived, determined to kill him, but as I went along, God *spoke to me* and told me I was going to do very wrong—I felt very sorry and began to cry, I knelt down and told God I was sorry, and would not kill the boy—then I remembered that Jesus died for sinners, and told him all about it, and asked him to forgive me, after that I felt very happy, for Jesus did forgive me, because, you know, he died for sinners, and I have been very happy ever since." "But what brought you to this meeting?" I asked, "Oh ma'am I'll tell you—I was walking along the road one day and met a man, I said to him, do you love Jesus? yes, he said, do you? I told him yes, and then he let me walk with him, and I soon found he knew a great deal more about Jesus than I did—why where did you learn so much about Jesus? I asked him; *why*, he said, I go to a little meeting at a village near

here, where I hear about Jesus, and meet with his people; O, said I, I should like to go there too, and learn more about Jesus, and so I'm come." "But where do you come from?" "I came 10 miles from here." "But is that not a long way for you to come?" "A long way ma'am! when Jesus came all the way down from heaven for me."

From that time he came regularly 10 miles to our little meetings, walking back again in the evening. We inquired about him in his own village, and found that he was quite an altered boy since, to use his own words, he had "*found Jesus.*"

L. H.

INFIDELITY.

Copy of a Letter from the late WM. HONE,* *to his friend* MR. CHAPMAN, *Dated July* 10, 1834.

DEAR SIR.—Your kindness towards me, and the desire you express of becoming serviceable to me, require that I should be explicit as regards the circumstances under which we met a little while ago, and have since conversed on: I think my statement should be in writing, and hence this letter.

It has pleased the Almighty to have dealings with me for several years, until by His Holy Spirit, I have been brought from darkness to light,—to know *Him*, through faith in Christ, by the atoning power of His death,—to rest in His love, as in the cleft of a rock, safe from the storms and afflictions of the world. To acquaint all who have ever heard my name with this mighty change of heart, has long been my desire; and it seems to me, that I ought not to exercise my restored faculties, without rendering their first fruits

*The late William Hone, formerly a bookseller in London, and a man of very superior abilities, was the author of the "Every-day Book," "Table Book," and a number of satirical political pamphlets, which had an extraordinary sale. In early life, he professed infidel opinions, and made himself conspicuous by the boldness with which he publicly defended them.

as an humble offering to the promotion of His cause, by testifying of His great mercy. It has been my frequent and earnest prayer to God to enable me to do this, as His doing,—to seek nothing but honour to his holy name, and in the fear of Him, and Him only, without regard to the praise or dispraise of man—come from what quarter it may—to have my soul possessed in patience; to wait and be still, as a mere instrument in his hands, made willing in the day of his power, to do his work; if it be His work he will bless it: I pray that it may be. Now, in this matter, and in this view of it, self-seeking and personal gratification are out of the question. The desire to engage in it is the most earnest wish of my heart; but my heart has submitted to God, and in submission to Him, it seeks to do His will—to do the will of my Saviour, as my Lord and my God, who has done all things for me, and will do all things well. I believe He has put the desire in my heart to do this public homage to his sovereignty, as a subject of his kingdom. To do it, has been the ruling purpose of my mind: as an instance of it, let me mention, that I have been frequently asked by autograph collectors, to write something in their albums; for the last two years I have done nothing in this way, till the third of last month, a lady having brought me her album the night before, I remembered it was my birth-day, and wrote the following lines:—

The proudest heart that ever beat
Has been subdued in me;
To scorn Thy cause, and aid Thy foes,
Is quell'd, my God, by Thee.

Thy will, and not my will be done,
My heart be ever Thine;
Confessing thee,—the Mighty Word,
My Saviour Christ, my God, my Lord,—
Thy Cross shall be my sign!

These lines, I thought, would be ill placed among contributions of a very different import, I therefore wrote them at the end of my Bible, and put some others, of a religious and kindly admonitory tendency, *in the lady's* album. Not even in albums can I write

without manifesting that to please is less my object, than to acknowledge the goodness of God. Well, then, my dear sir, in this respect, you may gather in some degree, how it is with me, and how God has wrought on my mind, and operates upon it to the end I speak of. When his hand struck me as for death, it was in a house of prayer, and whilst being carried from the place, in men's arms, as for dead, He lifted my heart to his throne of grace. During the loneliness of what seemed my dying bed, and the discomfort of my awful infirmity, and the ruin of my house and family and property, He was with me and comforted me; and hitherto he has helped me, and I bless his holy name; my faith in Him is unshaken, and he keeps me constantly to Himself; and, despite of worldly affections and nature's fear, I depend on Him and the workings of his providence, that he will never leave me nor forsake me. It has never entered my mind, even as a shadow, that I can do anything for Him; but what He enables me to do, I will do to His glory. In the dark seasons of the hiding of his face, I would wait on Him, who waited for me while I resisted the drawings of his love; and when I sit in the light of his countenance, I would stand up and magnify His name before the people. And now that he has wonderfully raised me up, after a long season of calamity, to the power of using my pen, I pray that he may direct it to tell of his mercy to me, and by what way he has brought me to acknowledge Him—"The Lord our righteousness"—"God blessed for ever"—at all times and in all places, where there may be need of it. I trust I may never be ashamed to declare His name; but readily exemplify, by his help, the courage and obedience of a Christian man, and, as a good soldier of Christ, fight the good fight with the sword of the Spirit.

May God grant me grace to do His will, is my humble supplication.

I am, my dear Sir,

Yours, most sincerely,

WM. HONE.

AN EXPOSITION OF THE LORD'S PRAYER.

(Continued from Page 131.*)*

"THY KINGDOM COME."

THIS petition naturally follows on the former, for if God's name is to be hallowed among men, it must be done by establishing his kingdom in their hearts.

Thy kingdom, reminds us that there are two kingdoms in the world, the kingdom of God, and the kingdom of Satan. Satan's kingdom stands upon the pillars of ignorance, error and iniquity. God's *kingdom* is to be considered either as his rule or authority, or government of all things and all men and creatures, yea even the devils themselves, this is the sense of the *kingdom* at the end of the prayer, "thine is *the kingdom,*" or the government of the Church by the Lord Jesus, her head and her king. Here we may observe that in a kingdon four things are necessary, 1st.—a King, 2nd.—Subjects, 3rd.—Laws, 4th.—Authority. In this kingdom *Christ* is *king,* the *regenerate* are the *subjects,* his *word* is the *code of laws,* and the *grace* which he exercises in their thoughts and hearts, is the kingly *authority.*

Again, this kingdom consists of two parts, that of *grace* and that of *glory.*—The first is described in Rom. xiv. 17. The kingdom of God standeth not in meat and drink, but in *righteousness*—the assurance of our justification in the sight of God, *peace* of conscience, which proceeds from it and *joy in the Holy Ghost,* which comes from both the preceding. The latter is the blessed state of all God's people when they shall be made like unto him and see him as he is.

"Thy kingdom *come,*" that is, may it be established and confirmed in an increased and ever increasing number of our fellow men, until he hath accomplished the number of his elect, and hastened his kingdom.

In this petition we lament our own slavery, bondage under indwelling sin, and the burden of it, (the Christian farthest advanced has frequent *reason to cry out,* "O wretched man that I am,"

&c.,) as well as the indifference that is exhibited by those around us, especially those who are near and dear to us, to the word and ordinances of God.

We are taught also that the things we should most earnestly desire are, that God would give us his Spirit to reign and rule in our hearts, and above all things, that Christ may dwell in our hearts by faith,—to pray for the peace and prosperity of the Christian Church in all lands, and for his ministers, that their preaching may be blessed—and that the Lord Jesus—would hasten his second coming, and establish his kingdom of glory, that his saints may reign with him for ever.

To be Continued.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LVI.

My Dear Friend,

Some ask how long the "First Twelve Years" will last, and some how soon they will be ended? so that you may see there is still adversity of opinion respecting the propriety and usefulness of this article; however, I believe the majority of my readers will be sorry when the last of these letters appears; meanwhile, I shall endeavour to be concise, and at the same time to shew an unbroken chain; and if I mention events which seem too minute or trivial, it is on account of the important matters which have sprung from them. I copy again from my Diary.

1841. April 2nd.—Out all the day among the sick and poor; among others, called upon one who gave me a pleasing account of his conversion, which has taken place since last Christmas. He was a free thinker, laughed at the Bible, and thought it was like any other old history; his wife first began to come to church, but she told me he was *too wise* to be taught;

after a while he began to attend, and was much impressed by my saying that sinners must come to Christ just as they were, and this followed him for some days, until he was enabled from above, to cast himself wholly upon the merits of Christ, and to find peace to his soul. He told me this in a very simple, humble way, and it rejoiced my heart.

Sunday, 4th,—a very blessed day to my own soul. My texts were, Ps. lxiii. 3., Ezek. xxxvii. 3., and 2 Tim. i. 12. "I know in whom I have believed," &c. The hindrances to this confidence in some of the Lord's people, arise from natural constitution, unbelief, legality or self-righteousness, and in many cases from the preaching they hear; some, instead of Christ, preach morality; some, law; some, law and gospel mixed; some, experience; few seem to understand the difference between *preaching experience*, and *preaching experimentally*, and wishing to do the latter, they do the former; weak Christians must be encouraged to look entirely to Christ, by presenting him in all his fulness, continually before their eyes.

Friday, 9th, GOOD FRIDAY.—This has been a beautiful day, but the air rather cold. We had not very large congregations, for the fact is, the poor people are obliged to keep on with their work, except those who work in the factories. This morning's text, John xix. 36. "And again another scripture saith, they shall look upon him whom they pierced." The literal piercing of Christ, his being crucified,—brought about in the fulfilment of scripture by the Jews delivering him to the Romans, and accusing him of treason in making himself "King of the Jews,"—but his piercing was not merely the wounding of his body, but the piercing of the soul by the guilt of the sins of his people, the sword of the law and justice, all the wrath of God poured into, and upon, his soul, to make it an offering for sin; when do they look? when the Lord shall fulfil, (Zech xii. 10.); why do they look? that they may be saved, seeing all things accomplished which God requires, and their souls stand in need of,—"look unto me and be ye saved."

This afternoon, accompanied by a few friends, visited

E. S., she is again worse, but her mind is kept in the same blessed state of reliance and resignation; she has scarcely a wish either for recovery or departure; if she feel at all anxious it is "to depart and be with Christ, which is far better."

EASTER SUNDAY.—*Fifty* persons surrounded the table of the Lord, five for the first time.

Our subject this evening was "*everlasting consolation.*" (2 Thess. ii. 16.) 1. What is consolation? The argument, or mode of argument of the soul, by which it is *sustained, supported, strengthened,* and encouraged in the time of trouble,—noticed the *worldly man's* consolation, the consolation of a *self-righteous* man, (see the case of the Pharisee, Luke xviii.) 2. What is everlasting consolation? The only real consolation; it will stand us in stead in the hour of need, (Rom. viii. 34.) trial, sickness, adversity, and death, and consists in a well-grounded confidence of a full and free remission of sins, reconciliaion to God, and an expectation of eternal life,—feeling that we belong to Christ,—are beloved of God, and shall by him, be preserved to everlasting life; this consolation is drawn entirely from what Jesus is to us, and not from anything in ourselves, our actions, our words, or our thoughts and feelings; it affords an answer to Satan's accusations, and all the guilty fears of our own souls. 3. How is it acquired? It is given to us by the Father as a fruit and effect of his love, wrought by the Holy Ghost often through the preached word, shewing us our sin and misery by nature, our need of a Saviour, our complete deliverance by Jesus Christ, and causes us to rejoice therein.

Tuesday, May 4th.—Our dear friend P. arrived this morning, he is to preach two of the school sermons on Sunday next. He should have been here last night, but the trains did not serve as he expected, and he slept at Newton last night.

Friday, May 7th.—A letter from our dear friend Miss S., who has succeeded in getting £3. 6s. 0d. for our church expences. What a different aspect things wear now to what they did at the beginning of the year; *then,* we were *forty pounds* behind,—*now, forty*

shillings will make up the deficiency. I often think how singular was my journey to London and its results. Received a letter from my dear brother O. saying that he wishes me to preach his school sermons on the 16th. How remarkable is this, I had promised him to do so, but his superintendents wished to have a stranger, but after writing to three, he cannot prevail, and has to come to me at last;—told him I had rather he got some one else, but if he cannot, he may depend on me.

Do not say what an unsatisfactory letter, for I will in my next shew you a good reason for the shortness of this, so believe me

Your faithful friend,

A. H.

THE SINNER'S RUIN, AND THE SAINT'S REDEMPTION.

THE above is the title of a small work, written by our dear friend M. M., of Liverpool, whose sweet papers on affliction so delighted us last year. It is a very plain, concise, and scriptural statement of the ruined, lost, degraded, guilty, condition, of the whole of the human race, and as clear and blessed a description of the complete work of redemption by Christ Jesus, our blessed Lord and Saviour. An extract from each division of the book will suffice to prove the correctness of the opinion I have given.

"All men are equally guilty, equally vile, equally hell-deserving. This, again, may be, nay is, cavilled at and contradicted. It is objected, some men commit great crimes, such as robbery, adultery, and murder, but *all* men do not; if *all* are equally vile, how is it that *all* are not robbers, adulterers, and murderers? I answer, because these crimes, odious and dreadful as they may be, are but the polluted *streams* of a polluted *fountain*. Out of the *heart* proceed evil thoughts, murders, adulteries, &c. (Mat. xv. 19.) That source, that fountain, *is the same in all men*, whether it be *permitted* to send forth these poi-

son streams, or is kept sealed by the exercise of God's *preventing* power, or God's *constraining* grace; for it is written, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Psalm lxxvi. 10.) For, once more I say, and in saying it I have God's word to bear me out, take the best man you have ever known—the man of whom it may, humanly speaking, be said that he never committed a crime,—who is adorned with all the rags and tinsel of creature righteousness, but who is nevertheless unrenewed by divine grace,—and I tell you that there is in that man's heart, in that man's nature, enmity against God, hatred of his law, and contempt of his authority; that, if the bosom of God were within his reach, and one blow would rid the universe of God, it is in *that* man's heart to do the deed! And oh! unconverted reader! I leave your own conscience to determine whether, with such a nature, and such a heart, you *deserve* any thing but *damnation;* whether you are *fit* for any place but *hell,* SO TERRIBLE, HELPLESS, AND ENTIRE, IS THE SINNER'S RUIN!"

Speaking of the completeness of the redemption that is in Christ Jesus, he says, "What sin shall be laid to the charge of them whom Christ hath redeemed, whom God hath justified, and whom the Holy Ghost hath sanctified? They are no longer guilty, nay, they never were considered by God *as* guilty, being ever viewed as complete in Him, who was from all eternity their glorious covenant Head and representative. *All* their sins were borne by Him, *all* their debts were paid by Him. And if you could search the awful book, in which God records the sins of men, that awful book which is bound by his justice, and clasped by his holiness; that book from which, (in spite of all that poets say), no recording angels' tears can blot out a tittle or a jot: that book from whose solemn page the tears of *all* heaven's angelic myriads, and the blood of *all* Adam's race, could not obliterate the record of *one* folly or *one* sin; you would find the entire catalogue of *their* transgressions crossed over, cancelled, completely blotted out with the great Mediator's blood, yea, that at the bottom of each page

Jehovah had written with the same most precious blood, 'RECEIVED IN FULL!'"

This little work will be read with deep interest, and, I trust, with much profit, by many.

A. H.

A CHAIN OF SALVATION.

[*Extracted from a Tract entitled, "Justification by Faith only," by the Rev.* MOUBANT BROCK.]

The Father ordains	John vi. 44.
The Son merits	Isaiah liii.
The Spirit applies	John xvi. 14.
The Word reveals	2 Tim. iii. 15.
Ministers testify.	Acts xx. 24.
The heart believes.	Rom. x. 10.
The mouth confesses	Rom. x. 10.
Sacraments seal	1 Cor. xi. 25.
Works witness	John xiv. 21.
Prayer obtains	2 Sam. xxiv. 17.
Grace sustains	Heb. xiii. 5.
Faith overcomes	1 John v. 4.
Glory perfects	Psalm xvii. 15.

That now, unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. Eph. iii. 10.

KNOW THREE THINGS.	FOLLOW THREE THINGS
The character of God.	Humility to God.
Sovereignty, Power, Love, Wisdom.	*In thought, Word, Deed.*
The Offices of Christ.	Love to the Brethren.
Teacher, Priest, King.	*Catholic, Pure, Fervent.*
The Work of the Spirit.	Harmlessness to the World.
To Enlighten, Sanctify, Comfort.	*In Speech, Spirit, Conduct.*

FLEE THREE THINGS.

Sin in thine Heart.

In Thought, Will, Affection.

Vanity in the World.

Lust of the Flesh, of the Eye, Pride of Life.

Heresy in the Church.

Concerning Christ's Nature, Word, Sacraments.

In every thing give thanks.—1 Th. v. 18.

T. HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

JUNE, 1850.

CONCERNING THE REDEEMING EFFICACY OF THE LORD JESUS CHRIST.

The truth of which is, as a proper satisfaction was made to God by Christ, so that proper satisfaction, (or atonement and full sacrifice), was an infallible and particular one for all the sins of the elect. The responsibleness of my surety is founded upon his deity as the son of God; and the qualification of his sacrifice to pay my debt is founded upon his covenant as mediator. My growing consolation ariseth from a discerning faith, (the Spirit's work in my soul), that Christ's satisfaction was made for me, therefore I believe through grace, it was made for me before I came to Christ. I am experimentally encouraged. It was for me, to procure my heart to come to Christ; to encourage my heart to come to Christ, and take up my pardon with him as my own, and then to come to Christ for more confirming evidences of it by more faith. And the Lord be pleased to give me gospel-faith, discerning faith upon satisfaction made, and made for me for my sins already; and though I cannot bring my heart to come, yet the satisfaction that Christ hath made for my sins can and doth bring me to the glory of God by Christ I must see the prevalency of the sacrifice made, and the propriety of the sacrifice settled in the Lord's covenant to be for me, if ever I come to Christ to receive consolation from him, for I look to what I see the positive proper satisfaction made by Christ for me and for all my sins before I had a heart to come, as the satisfaction of Christ made to God was for me, in order to procure a believing heart to come, even when I had

no heart to come to rest my soul on Christ, because I have the discoveries already, which were procured by the same satisfaction, as I saw his righteousness and blood were for me in particular. My heart never spiritually set out upon a *may be*, it was otherwise. I did not come to Christ upon any persuasive *if's*, but I came upon positive drawings to the object, God-man, in clear and distinct discoveries of his person, righteousness, and grace to my soul. I felt his power after I beheld his fulness. I saw it to be for me before I had a heart and courage to take it up; again he drew me to himself, he won me to his righteousness, melted my heart, and overcame with his beauty in the very discoveries of himself to me. The motions of my steps had never been, if the views and joys of my soul in looking unto Jesus never had preceded. If discoveries had not taken off uncertainties, I am sure there had been no effectual influence on my will, to bow me, and incline my heart to Christ. The certainty of it in my views made me run. I got more ground now in a thought, than I used to get under a whole set of motives and directions, for gospel faith is no blind faith, no round-about faith; if I see my object certain, it draws my heart to him. I cannot often see his smiles, but I must be changed in the whole frame of all I see by them. The sweetness of love, in the certainty of the object, overcomes. He shews himself, and I come by the same grace. I see, but he always reveals his love, and displays his arm in the light of God's countenance, before I move forward. The light shines and takes mine eyes, before I approach the same object, and then am made at length to roll myself on Christ, to rely and cleave, to trust and repose my entire confidence in him, my Lord, and my God. Here I would personate some poor soul that wants Christ's help to come to him. It may be, reader, this is thy case. Thou feelest a hard heart within thyself, and wantest a coming power added to thy seeing eye, to come and venture all thou art and hast, sin and grace, upon Jesus Christ. The cause of thy bondage may be, because thou hast set up inherent grace in thy thoughts, and bowed down

in thy soul unto it. Thou hast bowed unto it, and honoured grace in thy soul, as if frames were Christ, as if drawings, stirrings, and begun hopes were Christ; and thus poor soul, thou hast been kept at home in self-graces, and wantest a heart to come to Christ. Poor soul! what must I say unto thee? Mine errand is this: hear what the Spirit saith "unto them that mourn in Zion." "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. lxi. 1.)

Come, poor soul, mind the next discoveries; see if he doth not shew thee more in Christ than thou hast seen in meekness, patience, love, or kindness, written upon any heart of flesh; see if there be not more in the twinkling of an eye when the Spirit shews thee Christ's face, than thou hast seen all thy days of Christ by reflection, looking into thy heart, and poring upon thy graces. Come then, poor soul, at the Lord's release, "he shall let go my captives," and freely give up all thy charters into the Lord Christ's hands, and see there is a more excellent way than making and trusting so much to inherent grace; give it up all, at one mighty word, at one mighty lift, of the Spirit of Jesus, into Christ's hands, and live upon Christ Jesus alone, as it is a way to have more grace than ever. For thus hast thou been kept in self-graces, instead of being kept on Christ Jesus the Lord.

I begin to tell you, as the Spirit orderly began it in his first shining in, and guiding forth mine eye upon the object, Christ. Here I have stays and mighty under-proppings that bear me up. While I view the same discoveries, I have an instantaneous hope in mine eye, a Christ, the Christ of God, in all his fitness, in all his freeness, set before me. My heart is raised, and yet again my heart desponds. Mine eye hath hope, and yet my heart is treacherous. Mine eye is full of encouragement, and yet my heart (I have still such a body of this death, oh! my heart) is fearful. I see the fairest face in Zion! the chief of ten thousand; the first-born of paradise! Adam's elder; Angels' sovereign! the eldest glory-son! and

all the angels of God bow before him. I see him brought down, and his face marred, his body mangled on the cross! I see it for me; and yet my heart, oh! my heart! I know not how I came to take, to hold the same fast. It weareth off again, and I seem to be but where I was! I have most pure discoveries, and yet my heart is unclean! I see thy glory-word, O Lord, for ever settled in heaven, and yet my heart is wandering! I have better sights than ever without me! and yet my heart is worse than ever within me! It is a heart called to come, and yet it cometh not! These views have not been without Christ, who hath said unto me, Be of good cheer. Here is now a discerning faith, which let in my comfort; and this discerning faith is distinct from coming: it is seeing the Son; and, blessed be God, though I am often in my bonds, I can see the Son of God still.

Well, next is the coming faith to Christ, without the deeds of the law. Motion faith is from myself to Christ, and more of the Spirit's work with freedom steps, as discerning faith was within myself by Christ's shining in by free encouragement. I would open it a little from some gracious experience, for I know it is a mystery, and I may say with truth, I never knew what the doctrine of coming to Christ was; I could have no right thoughts of it, by all my conjectures of the practical way of performing it, "Coming, coming to Christ," did but make a sound, till the Holy Ghost inwardly taught me by my own experience, and then led me on in coming, and in coming still to Christ oftener. Well then, it was thus with me; the gracious Spirit of God made me willing to drop all my cargo on the spot, all my goods and treasures laid up for many years. Laid up? Aye, laid up for heaven. I was prevailed on to renounce and give up all my preparations, my qualifications, my hearing, my tears, my obeying, my praying and preaching, that it should be no hinderance to my motion God-wards; and as to all that appeared materially good, in the things afore recited, grace strengthened me in the change to resign up all, and trust not one of them, and so I stood stript and disburthened of all things which I

had taken up once in profession to save me without Christ. So in this condition, when I came to Christ, I came light with joy in my soul, and the burden of sin dropped off upon the first distinct view. Now this was the opening of my way, and fitting my soul by Christ, to come unto himself. My first coming lay thus in the motions of my soul.

"My Lord! I have nothing; I am nothing. To thee I come with nothing. I come to thee naked because I see my clothing provided, my riches gathered, my robe and all in thy hands ready. Thy fitness as God and Man answers my condition. As God, thou hast taken off all discouragements, enlightened my darkness, and broken my bonds in two; as Man thou waitest to receive me, and yet as God thou waitest to be gracious. Thy fulness hath not only broken in upon my heart, but hath broken up all my secret thoughts and ways before me, and hath broke off all my excuses. Thy freeness in coming down for me, to make the satisfaction, and that as early as thy love before I openly needed any? Thy freeness to do it for me when so many were passed by! Thy freeness to me by grace, when so many visible, brave, and illustrious souls, passed their days in the spring of nature, run their course through man's prosperity in nature's summer, and yet, like leaves, drop off in autumn, are cast into hell in winter, and never see one spiritual beam of discovery from the glory-sun. How free is thy grace! 'Tis to me, and not another! Thy discoveries of it to me when I was fighting against thee in carnal ways. Thy freeness to loose my bonds that now I am got from self and home, and come to thee, the gate of mercy; to thee, the door of life, who art revealed by the Father to be believed on! My heart is false, but thine is a true heart for me; I venture upon the fulness, fitness, and freeness of thy own true heart for me, and dare not despond notwithstanding the treachery of my own. Thou art all life, which I set against my frequent dead heart. Thou art all immortality, and I come to thee, whose immortality is set against my own body of death. I come to thy light with my own darkness, and yet I

come with thy word, the lanthorn at my feet, (Psalm cxix. 105.), and I venture to thee by thine own light upon me and about me, since thou hast said, O Lord, unto my heart, "be not faithless but believing." Lord, I have this body of death, but I come by thy grace, to cleave to thy life. I have the basest nature surely in the world, but I come to the "Lamb without spot" *for me.* I come to thy beauty; and set thy holiness for me against all the challenges of law and conscience, in the room of my deformity. I come to thy holiness; to set it against the sin and abomination of my heart. I come with an Ethiopian skin; lo! here be Adam's spots upon me, and yet I come with thy Spirit. I come above this condition of corrupt nature, because thou didst exchange conditions with me by thy surety covenant. Thou tookest my sin, and yet wast never sinful, (2 Cor. v. 21.) it could not work its stain upon thee; and therefore still, whether I look to saints or angels for compare, thou hast the fairest face in heaven; and I see no other way to come to God but by thee. I have a crooked heart within me, but thy spirit of grace and supplication in this happy moment, hath brought me straight to thee. I come to thee against a thousand heart reproaches; and thy upright heart is set against my own hypocrisy. I have a fading heart in all my best complexion: the grace-colour of the new nature wears out, and washeth off in the daily using; yet I come to thee believing, knowing that this robe in thy hand shall be openly put upon me, as thou didst secretly put it upon my soul when I knew not what thou didst. The nearer I approach in thy light, through faith, the more I see reflectively I am clothed, who thought myself naked; so I am comely through thy comeliness, which thou hast put upon me; I am one with thee in thy robe, and there is no spot in me.

And now, brethren, I do wish I could speak it to all the Church of God on earth, as I speak it and have spoken it before the head of the Church now in heaven. This is the practical part of my venturing Antinomian faith, and as some call it, "enthusiasm, cant, madness;" yet, in this I venture still, or I should

go in faith to be as dead as the times: yea, if I had not set out in this faith in Christ, I had never been a believer.

Thus when Christ shews me the vileness of my heart, as much, in some proportion, as there is in hell, I think; yet I find comfort upon viewing the doctrine of Christ's satisfying; and I am refreshed to know that he hath died for my sins, because herein he helps me to see his fulness, the fulness of his blood, and the abomination of my own sin beside; and it is a stay to my heart to behold the remedy in the Son of God provided, and set against my corruption; which remedy I see doth vastly out-balance and weigh down the hurt that all within my heart can do. It revives me, that though I look into this heart of mine, and see not one dram of holiness, but behold filthiness, and putrifying sores every time I search it to know how it is with me, yet it is a gracious relief to me that Christ the Physician is mine. But how do I know? By the faith of seeing: because I see him graciously stand before me He hath visited my soul, opened my wounds, and made me know my own deformity; yet, nevertheless when I have gospel views of Christ, and see the human nature in his sufferings for my sins, I am relieved in searching my heart under all the views of sin in me. I see my views refresh me, and I feel a Rock underneath support me. The Lord is pleased to give me a sight of all my sins, that is, all manner of corruption in me, (Rom. vii. 21. 23.) I behold all the filthiness of abomination in my ways amassed together in my heart, and I take notice, the holier I strive to be in my duties, the more filthy under all these endeavours do I amazingly behold myself in myself, yet clean in Christ. What a furtherance is this to my coming to Christ, when I come discerning what he hath done for me: though in the light I see I am sold under sin, yet I have views which present an infinite virtue-ransom too, that hath bought my pardon, and comprehends my freedom, this satisfying price being a most certain redemption in itself, and a particular redemption to me, and though this loosens my chains, yet it doth not entirely

break my bonds, this is the work of further grace; and this is the view that gives me the gracious hopes, the sweet encouragement of my safest interest. In these views I see, if I had a thousand times ten thousand more sins, if it had been possible, than I have, yet the ransom-blood of Christ would cleanse me from all. All my filthiness therefore, whatever it be inherently, is notwithstanding, in that fundamental cleansing, once for all mystically cleansed away, in the bottom-relation I mystically stand in to Christ, even while sin continues in me inherently; and I am now, by virtue of this radical cleansing, complete and without spot in him.

Aye, say some, here is presumption with a witness! Aye, says I, so there is, as they must apprehend it, and never do I expect to get to heaven without abundance of that to carry me thither, which some call presumption. Well, to reconcile and clear it more, I look to the truth revealed in the written word, and there I find he died and made satisfaction point-blank for such a soul, for such a sinner as I, who stood off, and had no heart to come. This encourages me now to take up this ransom-blood as mine. I find by the strength of the quickening arm, that he will work more strength and grace in me when he sees it meet. This lot falls to me, let it fall how it will to another, and by all tokens in my object, it must be satisfaction made for me. For the satisfaction of Christ is not to make, though the drawing of the Spirit and the coming of the soul are yet to do. Upon this principle I am helped to more approaches of my soul to Christ spiritually in a day, than I was wont to find in the other conditional divinity in seven years.

It may be, reader, thou canst not lay hold of comfort, because thou art not come to Christ for comfort, in whom that comfort is founded, from whom it flows, and by whom it is conveyed.

What then soul? Through grace thou seest him, and in him thou seest that thy first comfort is darted as a sunbeam of heaven into the inner chamber of thy heart. Thy faith is but an embryo, the shape of

it is not yet all perfected in the womb of thy mind, as a faith to reach to all the lively proportions of it, for the motion-act of faith is a more ripening act than the sight of faith: to see and believe is the first act, but to come and believe is a further act. For I have plainly seen the eyeing-act of faith, distinct from the venturing act of faith, and that the former is sometimes a long while in the soul before the latter; that is, my brazen-serpent act of faith eyeing my object for ease and remedy, as I am sick and stung; but my golden-sceptre faith is approaching the object, as I am made strong by God the Spirit, being married to the same Lord, who holds his grace forth of bestowing what I ask.—*From Hussey's "Glory of Christ."*

THE CHURCH UNDER THE TITLE OF "HOUSE OF GOD."

THIS term conveys the same idea with the word *temple* under a more familiar form. It implies by an easy figure, the *constant* inhabitation of God with and in his people, as his favored and peculiar home. *The house of God is the church of the living God.* (1 Tim. iii. 15.) Not the frame of a building, but a particular designation of persons: *whose house are* WE, (says the apostle, speaking of Christ, Heb. iii. 6.), we believers, whom he is building up for that purpose, as parts composing the grand fabric, in which he will abide for ever.

This building is of God. No tool of man can be lifted up upon it: men themselves are but tools in his hands, accomplishing his work. The attempt is *violation* and *pollution* in the sight of God. (Exod. xx. 25.)

The design is of God. None can add, none can diminish here. The plan was laid before the foundation of the world, and hath been carrying into execution from time to time, according to the contract or covenant between the divine persons in JEHOVAH. *It is ordered in all things, and sure.*

The completion, also, must be of God. For in this

respect principally, it is sung of the Lord, "*Thou art worthy to receive glory, and honor, and power; for thou hast created all things; and for thy pleasure they are and were created*"

The house of God is *anointed,* and thereby consecrated to himself for ever. As an emblem of this, *Jacob* anointed a single *stone* for a pillar of memorial, and called it *God's house*; (Gen. xxviii. 17, &c.) and for the same purpose, the *tabernacle* afterwards, with all its appurtenances, was ordered to be anointed with holy oil, as the place of his immediate presence. Thus God's house, or the members which compose it, are CHRISTIANS, that is, persons anointed with the holy unction of God's Spirit, and thereby made unalienably his own for evermore.

This is their glory, that they are the Lord's, and not their own: that he hath purchased them to the liberty and happiness of everlasting purity, from the bondage of corruption and misery of sin; and that he keeps what he hath purchased by the never-failing exertions of his almighty power. No thought, perhaps, could terrify them more, than the thought of being left to themselves.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the CITY, *the watchman waketh but in vain.* Believers understand this text in its most important sense, and can apply it to purpose.

Wherever God's house is, there is also his presence. It is never unfurnished by HIM who filleth all in all. Hence, as a single stone could be the memorial of this matter with *Jacob,* so each individual believer is an *anointed stone* of the Lord's abode, and because anointed, a *living* and a *lively stone* in his holy habitation. He is appointed, as well as anointed, to salvation, and therefore shall never die, never be removed. He is a part of the Lord's everlasting memorial. Two or three met together in his name, have yet more expressive tokens of his presence: and how vast then shall the joy and the demonstration be of the Lord's gracious, yet awful majesty, when all the *redeemed* in one great assembly shall constitute the

spiritual house of his eternal abode? *The Lord hath chosen Zion: he hath desired it for his habitation,* saying, *This is my rest for ever: here will I dwell, for I have desired it.* Into this house, when fixed in its ordained place, nothing corruptible or vile can possibly enter; no sin, no care, no sorrow, nothing that can defile or disturb. Below, indeed, it is not so. Hypocrites and unsound professors are not easily distinguished from the faithful and sincere. But though they may be in the house during the present state, yet they are not of the house: "They may enter into the house, but are not the house itself."

As believers are the habitation of God through the Spirit, so he is theirs. The point of their rest, the consummation of their faith and joy, *the place of their sanctuary,* is *the throne of glory,* the *height* over all from him who is *the beginning,* the *first* and the *last,* and who ordained all this blessedness from before the foundation of the world.

O, who can think of these things and not be moved! Who can hope for them, and not rejoice? Who can rejoice in the prospect of this possession, and not look down with contempt upon the foolish pomps and vanities of this dying world, upon the puny cares and concerns which agitate and tease men almost to death continually, or which plunge them into a dreadful forgetfulness of God and themselves? On the other hand, how should the weak and trembling believer lift up his hands that hang down, and stay his feeble knees, when this mercy, this great mercy, this transcendantly great and unalienable mercy is all open before him, and all most freely and most surely his own? If anything ought to grieve him, it is his doubt of it; his poor, low, hopes; his dull, cold, desires; his drooping, unfeeling, unanimated, spirit. This should both grieve and make him ashamed; and that after so many precious promises, such full and positive declarations, such undeniable evidence of the love and sufferings of Christ, such sure tokens of the Spirit's grace and instruction, such reiterated demonstrations of the love of the Father, he should dare to imagine that it is all in vain, or, (what is the

same thing), all to no effect towards him who seeks no other refuge, who abhors and abandons every trust and confidence in himself, and who can truly say, *This is all my salvation, and all my desire!* From such an impeachment of the divine truth and honor, and from such a robbery of happiness to his own self, may every believer fervently say, *Good Lord deliver me!*

THE VIRTUE AND VIGOUR OF THE PROMISES.

(Concluded from page 116.*)*

The Soul, comforted and confirmed by the right hand of the Lord's righteousness, and the Spirit of the Holy promise, breaks out in this following divine rapture and valedictory to the world.

Once have I spoken, but I will not answer, yea twice, but I will proceed no farther; behold, I am vile, what shall I answer? I will lay my hand upon my mouth, (Job xl. 4. 5.) I have heard, I have heard, the still soft voice of the Lord, (1 Kings xix. 12.) The voice of him that spoke as never man did, (John vii. 46.), which makes the soul to burn, (Luke xxiv. 32., Cant. v. 6.) The voice of my beloved, (Cant. ii. 8. 10.), whose lips are like lilies, dropping sweet-smelling myrrh, (Cant. v. 13.) Enter into the rock, and hide thyself in the dust, my soul, (Isa. ii. 10.) Cover thy face with a mantle, while the Lord Jehovah proclaims his name, and maketh all his goodness to pass before thee, (Ex. xxxiii. 22.) Bow thyself to the ground, (Micah vi. 6.), and rejoice with trembling, (Ps. ii. 4.), for in his mouth is the law of kindness, (Prov. xxxi. 26.) And he hath published the glad tidings, (Isa. lii. 7. and lxvi. 12.) He hath revealed the abundance of his peace unto thee, (Jer. xxxiii. 6.) This, this indeed is the power of God unto salvation, (Rom. i. 16.), the light of that glorious gospel which hath shined, (2 Cor. iv. 4.), and is now come unto *me, not in* word, but also in power, and in the Holy

Ghost, (1 Thess. i. 5.) This is that spirit of wisdom and revelation which the God of our Lord Jesus Christ hath given to me in the knowledge of Him, (Eph. i. 17.) and of the mystery of his will, according to his good pleasure which he had purposed in himself, (Eph. i. 9.) And this word of truth, (Job xvii. 17., 1 John v. 6., Gal. ii. 5, 16.) (through the riches of his free grace, by whom I have redemption, Eph. i. 7.) will I receive with much assurance and joy of the Holy Ghost, (1 Thess. i. 5.) for he hath put gladness into my heart, (Ps. iv. 7.) And now me-thinks I hear a voice falling from heaven, (Matt. iii. 17., Luke ix. 35., Acts x. 13., and Dan. iv. 31.) A voice of joy and gladness, (Ps. li. 8., and cv. 43., and cvi. 5.), saying, Come unto me, and I will give thee peace, and rest, (Matt. xi. 28., and xxv. 34.) I will show thee, I will give thee greater and mightier things than ever thou wert able to speak or think of, (Jer. xxxiii. 3.) Come, enter into thy Master's joy, and Father's kingdom, (Matt. xxv. 21.), where thou shalt inherit all things, (Rev. xxi. 7., and 1 Cor. iii. 21., and Rom. viii. 32.) Me-thinks I see a door opened in heaven, and hear a voice as it were of a trumpet, talking with me, and saying, Come up hither, (Rev. iv. 1.), and I will shew thee the path of life, (Ps. xvi. 11.) I will shew thee my salvation, (Ps. xci. 16.) I will shew thee the exceeding riches of my grace, (Eph. ii. 7.), and my marvellous loving-kindness, (Ps. xvii. 7.) I will shew thee the bride, and the Lamb's wife, (Rev. xxi. 9.) O that I had wings like a dove, that I might fly, and be at rest! (Ps. lv. 6.) for I have seen an end of all perfection, (Ps. cxix. 96.), like as the hart panteth for the water-brooks, so panteth my soul for thee; Lord, when shall I come and appear before thee? (Ps. xlii. 1. 2.) I had rather be a door-keeper in the house of my God, than dwell here, though in the chambers of pleasure, (Ps. lxxxiv. 10.) Come, Lord Jesus, (Rev. xxii. 17.), and hasten the coming of thy promise! (2 Pet. iii. 4. 12.) Come quickly, (Rev. xxii. 7. and 26), for I have longed for thy salvation, (Ps. cxix. 174.) O let thy servant depart in peace! (Luke ii. 29.), for I know in whom I have believed, (Isa xxxi.

2. 3., 2 Tim. i. 12.), and that thy glory will also be great in my salvation! (Ps. xxi. 5.) Now let the prince of this world, (John xii. 31., and xiv. 30., and xvi. 11.), shew me all the kingdoms of the earth, and give me all the power and glory thereof, (Luke iv. 5. 6.) I count all things but dung and dross compared with the excellency of the knowledge of Christ Jesus, (Phil. iii. 4.), and that love of his which passeth all knowledge, (Eph. iii. 19) And indeed, who would dwell in houses of clay? (Job iv. 19.), that have eternal mansions prepared for them in the heavens, not made with hands? (John xiv. 2. 3., Heb. xi. 10.), who would choose rather to remain in Meseck, and in the tents of Kedar, (Ps. cxx. 5.), than to dwell in the secret place of the most high, and abide under the shadow of his wings? (Ps. xci. 1.) In a Babylon of confusion, the mother of harlots, (Rev. xvii. 5.), appointed unto destruction, (v. 18. 10. 22,), rather than in that city of my God: the heavenly, (Heb. xii. 22), the new, (Rev. iii. 12.), and the holy Jerusalem, (Rev. xxi. 2. 10.), which is the mother of the beloved ones that are redeemed from the earth? (Rev. v. 9., and xiv. 3. 4.), and to have the conversation with the men of this world, (John xiv. 17., and xviii. 36., 1 Pet. i. 14., Rom. xii. 12., and v. 10.) With the children of Belial, (2 Sam. xvi. 17., 2 Chron. xiii. 7., and 2 Cor. vi. 15.) Rather than with the angels and glorified saints, which are without fault before the throne of God, (Rev. xiv. 5.) Now depart from me, (Ps. vi. 8.), all creature comforts, (Eccles. i. 14. 17., and ix. 9., and iii. 18. 19.) Too long have you bewitched me with your vanities and delusions, (Ps. iv. 2.) Wasting and destruction are in your crooked paths, (Isa. lix. 7.) Whosoever walketh therein, shall find nothing but folly and madness, (Ibid 8., Ecc. ix. 3., and x. 13.) Your vine is of the vine of Sodom and of Gomorrah; your grapes are of gall, and of the poison of dragons; your clusters are bitter, and as the cruel venom of asps, (Deut. xxxii. 32. 33.) For I did take hold of folly till I might see that goodness of the children of men which they enjoy under the sun, the whole number of the days of their life, (Eccles. ii. 3.) And

behold, all is vanity and vexation of spirit: there is no profit under the sun, (Ibid 11.), for all the days of man are sorrow, and his travail grief, (Ibid 23.) But exalted be the God of my salvation, (2 Sam. xxii. 47., Ps. xviii. 46.), in whom I will rejoice, (Heb. iii. 18.), for he hath spread the banner of his love over me, Cant. ii. 4.), he hath anointed me with the oil of gladness, (Ps xlv. 7.), and fed me with honey taken out of the carcase of the strong lion, (Jud. xiv. 9.) So that though the iniquities of my heels do compass me about, (Ps. xlix. 5.), and all the world should forsake me, (Ps. xxvii. 10.), yet being, by faith, (Rom. v. 1.), kept by the power of God unto salvation, (1 Pet. i. 5., and 1 John v. 4.) I will not fear, (Gen. xv. 1., and xxvi. 4., Isa. xxxv. 4., and xli. 10., Ps xxvii. 3.), but even glory in my tribulations, (Rom. v. 3.) Therefore, awake up, my glory, awake psaltery and harp, and meet the deliverer with triumph, (2 Sam. xxii. 2., Ps. xviii. 2., and Ps. iv. 17., Ps. lxx. 5, Ps. cxliv. 2., Rom. xi. 26.), for his right hand and his holy arm hath gotten thee the victory, (Ps. xcviii. 1. 2.) And because he hath made me an eternal excellency, (Isa. lx. 15.) I will therefore offer sacrifices of immortal praises in the temple of eternity, (Rev. x. 11. 12.) Come unto me, then, O death, thou king of terror, triumphing upon thy pale horse, with hell following after thee! (Rev. vi. 8.) I now defy thy impotent, (1 Cor. xv. 54. 55. 56., and Tim. i. 10.), I provoke thy welcome dart, (Ps. lv. 6., and 1 Cor. i. 7.), and 2 Pe. iii. 12.), for I am covered with the shield of faith, (1 Thess. v. 8.), and armed with the breast-plate of righteousness, (Eph. vi 14.), wherewith I am able to quench it; (Ibid vi. 16.) I have also received the spirit of adoption, (Gal. iv. 6.), and the pardon of my sins, (Luke v. 20., Acts v. 31., Eph. i. 7., and iv. 32.) As the watchman watcheth for the morning, (Ps. cxxx. 6.), and the husbandman waiteth for the precious fruit of the earth, (Jam. v. 7.), so have I waited for thy coming, (Job xiv. 14.), so do I long to pass through thy silent valleys, (Phil. i. 21. 23., Ps. lv. 6., Luke ii. 29.), that I may reap the harvest of joy. (Isa. ix. 3., and xxxv. 10., and lxi. 7., John xvi. 24., 1 John i. 4.,

and 2 John xii.); shall the souls under the altar be crying with a loud voice, How long, O Lord, (Rev. vi. 10.), and the whole creation travail in pain, to be delivered from the bondage of corruption, into the glorious liberty of the children of God? (Rom. viii. 21. 22.) And shall not I who have received the first-fruits of the Spirit even groan within myself, wait for the adoption? (Ibid 23.) And for the appearance of Christ, who is my life? (Col. iii. 4.), for I am sure that my Redeemer liveth; and though worms destroy this body, yet shall I see God in my flesh, whom I myself shall see, and mine eyes shall behold, and none other for me, (Job xix. 25. 26. 27.) Then shall that word be fulfilled. (2 Thess. i. 11. and 1 Pet. i. 9.) Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? (1 Cor. xv. 55., Hosea xiii. 14., Ps. xvi. 10. And now, Holy Father, glorify thy servant with thyself, (according to these testimonies of thy grace, (Acts xiv. 3. and 20. 32.), and all these precious words of thy righteousness that thou hast given him, on which thou hast caused him to hope), (Ps. cxix. 49.), that his joy may be full, and he may also glorify thee for ever.

MOSES AND AARON.

OF THE GAULONITÆ, AND THE HERODIANS.

OTHER factions there were among the *Jews*, which are improperly termed sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who was called *Judas Gaulonites*, sometimes *Judas Galilæus*, of whom *Gamaliel* speaketh, Acts v. 37. "*After this man rose up Juda, of Galilee, in the days of the tribute.*" The tribute here spoken of was that made by *Cyrenius*, sometimes called *Quirinius:* the name in *Greek* is one and the same, but differently read by expositors. This *Cyrenius* was sent from *Rome* and *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Caponius* was *president*, and there he raised this tax, which taxation

is unadvisedly by some confounded with that mentioned, Luke ii. 1. Both were raised under *Augustus*, but they differed. First this was only of *Syria* and *Judæa*; that in Saint *Luke* was universal of the whole world. Secondly, this was when *Archelaus*, *Herod's* son, was banished into *Vienna*, having reigned nine years; that under *Herod* the Great; whence there is an observable emphasis in that Saint *Luke* saith it was the *first* taxing, having reference unto this *second*.

The occasion of this faction was thus: When *Cyrenius* levied this tax, and seized upon *Archelaus*, *Herod's* son's goods, then arose this *Judas* opposing this tribute, and telling the people that tribute was a manifest token of servitude, and that they ought to call none *Lord* but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ*; they were also called *Galileans*. It was their blood that *Pilate* mixed with their sacrifices, (Luke xiii 1.) For *Pilate* had not authority over the nation of the *Galileans*. The reason of this mixture is thought to be, because the Galileans forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor;* whereupon, *Pilate* being incensed with anger, slew them whilst they were sacrificing. To this faction belonged those murderers mentioned Acts xxi. 38.

Concerning the *Herodians*, those that number them among *hereticks* make the heresy to consist in two things: First, in that they took *Herod* the Great for the promised *Messias*, because in his reign, he being a stranger, the *sceptre* was departed from *Judah*, which was the promised time of the Messiah's coming. Secondly, they honoured him with superstitious solemnities annually performed upon his birthday.

Now whether this latter may be referred to *Herod* the Great I much doubt, because I find not any author among the ancients to speak of *Herod* the Great's birthday. It was another *Herod Tetrarch of Galilee*, otherwise called *Antipas*, whose birthday we read celebrated, Mark vi. 21. The former point that the *Herodians* received *Herod* as their *Messiah*, though it hath many grave authors avouching it, yet others justly question the truth thereof; for if the *Herodians* were *Jews*, [as most think], how then could they imagine that *Herod*,

a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the people, that the *Messiah* must be a *Jew*, born of the tribe of *Judah*, and of the house of *David?* Others say the *Herodians* were certain flatterers in *Herod's* court, varying and changing many points of their religion with *Herod* their king. To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whose opinion is, that the *Herodians* were those who stood stiffly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his crown from Cæsar, to further Cæsar's tribute, not only in the way of thankfulness, but also in the way of policy, to prevent a possible deposing or disceptring, for it was in *Cæsar's* power to take away the crown again when it pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians*, with the *Pharisees*, took counsel against him; unto this our *Saviour* might have reference, saying, [Mark viii. 15.], *Beware of the leaven of the Pharisees, and of the leaven of Herod.* Viz.—Of *their contagious doctrine, and fox-like subtleties.*

ON THE PERSONALITY, &c., OF THE HOLY GHOST.

(Continued from page 126.*)*

I SHALL begin this section by treating on the Holy Spirit's witnessing to the heirs of glory, that they are the children of God. He is a witness *for* Jesus; and he is a witness *to* us of his love and finished work. He bears his testimony for Christ in the word. He bears his testimony also of this to the renewed mind. He carries his cause so effectually, that he beareth his witness to our spirits that we are the children of God; and that so *effectually* and *powerfully* as to put a stop to our unbelief. I will aim to shew what the Holy Spirit is in a peculiar manner a witness of: then how sufficient he is for it: and *how* he bears his witness to *our spirits;* proving thereby that we are the children *of God.* The Holy Spirit is a witness for Jesus to all

that is revealed and written in the volume of the book concerning him. This he must be, seeing "the testimony of Jesus is the Spirit of prophecy." (Rev. xix. 10.) And "*to him give all the prophets witness.*" (Acts x. 43.) *And prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* (2 Pet. i. 21.) In an especial manner the Holy Ghost is a witness to the undertakings of Christ in the counsel of peace. He, as a witness, bears testimony to the everlasting perfection of Christ's offering, that sin is effectually put away thereby, that the Father hath accepted it, that the elect are perfected by the offering of the body of Jesus Christ once, and that pardon of sin is the fruit of Christ's finished oblation, the Father saying, "I will be merciful to your unrighteousness, and I will remember your sin no more." See, as a proof of all this, the epistle to the Hebrews. (Ch. x. 15. 16. 17.) The apostle saith, "Whereof the Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them, and their sins and their iniquities will I remember no more." I proceed to shew, secondly, how the Holy Ghost is to bear his testimony, and becomes a witness *for* Jesus *in* and *unto* us. His sufficiency appears from his being one of the Three that bear record in heaven with the Father, and the Word, that there is eternal life for every one who believeth in Jesus. And this witness he also beareth on earth, in the preaching of the everlasting gospel, which is the Father's record of Jesus. And which record is this: "That God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life." (1 John v. 7. 8. 11. 12.) Of this eternal and immutable truth he bears testimony to the spirit, to the understanding, heart, and conscience of such as are renewed by his sacred influences. He enables them to receive the Father's record into their hearts, and give full credit unto it. Thirdly, He bears this witness to their spirit, that they are all "the children of God by faith in Christ Jesus." He bears this witness to their spirits, that the Father is everlastingly well pleased with every one who is well pleased with

the person, righteousness, and atonement of his co-equal Son, and rests his whole hope and salvation thereon. Now, as faith in Christ is the fruit of our new birth, and our new birth is the fruit of our adoption, so in viewing and exercising our minds spiritually on Christ, our interest in him is manifested, and it is self-evident to us that we are the children of God. He being our Father in Christ Jesus, we are his children in him. By believing and receiving Christ this is made plainly to appear. As the Holy Spirit bears his witness to our spirit, of the Father's free, everlasting, unchangeable love, and the Son's finished work, this removes all doubts from our minds. Thus believers have the witness in themselves. And thus the Holy Spirit becomes to them the Spirit of adoption, enabling them to call God *Father*. *Abba* is a Hebrew word; it signifies Father; which is joined to it by way of explanation. For Abba, Father, is Father, Father. *Abba* reads the same backward and forward, to shew, that God is the Father of his people in all places and cases, in all times and circumstances. Now, the Holy Spirit bears witness to their spirits by discovering the Father's love and the Son's plenteous redemption, that in him they have redemption through his blood, and that the Father hath reconciled them unto himself by the death of his Son. Thus they are led to see themselves to be the sons and daughters of the Lord God Almighty. Now this testimony concerning our sonship is witnessed to our spirit by the Holy Ghost: not to make it surer, for it stands on the immutable foundation of predestination to the adoption of children by Jesus Christ, and is the fruit of our union to the person of Christ, which is a branch of election-grace, but to make it *sure to us*, by enabling us to receive and believe it. And the Holy Ghost, who dwells in the saints, and can neither deceive nor be deceived, witnesses what he knows, and is sure of, and by his powerful operation and divine influence, brings the heart to a cordial belief of it. He also performs the part and act of a sealer. The apostle treats upon this subject in the following scripture: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

(Eph. i. 13.) In which words we are informed how these persons were brought to know and believe on Christ. It was by the gospel, which is here called the gospel of salvation, and the gospel of their salvation. And they hearing it, were enabled to believe on Jesus, as the means by which they received the saving knowledge of him. And after they believed, or in believing on him, they were sealed with that Holy Spirit of promise. The Holy Ghost is so called, because he works with the promise; because he is most eminently the great and grand promise of the New Testament; because the Lord's people are passive in the whole work of the Holy Ghost within them, and upon them; and also because, in his whole work, he acts according to the everlasting covenant, which, as it respects the elect, is a covenant of promise, which contains eternal life, which life is in Christ their Head, and which life is conveyed to them by the Holy Spirit, who may bear the title of the Spirit of promise, because when he seals home a sense of the love of God, and gives views of interest in Christ, and his great salvation, it is by the word of promise. It was so when he sealed Christ, and consecrated him to his work and office. The Father said by an audible voice from heaven, "This is my beloved Son, in whom I am well pleased." This was repeating what had been pronounced in the person of Jehovah the Father concerning the glorious and divine Mediator in the prophecy of Isaiah, which the Holy Ghost brought home, and sealed on the mind of Jesus, when he sealed him to the discharge of his sacred office. So the holy acts which the Holy Ghost performs on his church and people, are similar. He brings to their minds the sacred promises. He shews them the good contained in them, the love of God expressed in them, and the perfection and freeness of Christ's salvation declared by them, and so he seals on their minds the truth of all this, and enables them more fully to believe all this. He shews them the truth and faithfulness of God the promiser, the stability of the promise, the immutability of the everlasting covenant, the eternity of God's love; and that he hath by two immutable things, viz., by his word and by his oath, in which it is impossible for God to lie, given us a foundation for strong

consolation, who have fled for refuge to lay hold upon the hope set before us. (Heb. vi. 18.) The Holy Ghost is given by the Father as a sealer, as the Spirit of promise, and as the earnest of the eternal inheritance. He is sent to establish the believer in Christ, to anoint, seal, and give him in his heart a real earnest and foretaste of heavenly joy. So saith the apostle: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath sealed us, and given the earnest of the Spirit in our hearts." (2 Cor i. 21. 22.) God the Father bestows his Spirit on believers, to establish them in the knowledge and belief of the everlasting Gospel. They are established in Christ, in whom they were from everlasting, as the objects of the Father's eternal love. "The foundation of the Lord (in personal and eternal election) standeth sure, having this seal, the Lord knoweth them that are his." (2 Tim. ii. 19.) The Holy Ghost, who knoweth the elect, and calleth them all by their names, sets this seal on their minds, after their believing on Jesus. The impress of which seal on them individually is, "The Lord knoweth thee to be his." Hereby we know our election in Christ, that we were in him before the world was, and that out of God's everlasting love to us, he hath bestowed on us all good things in him. And whatsoever he doth for us is out of his hearty good-will and liking to us. And thus as God is said to seal Christ, (John vi. 27.), which sealing refers to the voice from heaven pronounced by the Father, saying, "Thou art my beloved Son," (Mark i. 11.), which was sealed home on his mind, so that he thereby had a testimony that he was the Christ of God; so likewise God's sealing us in Christ by his Spirit, is to give us an indisputable evidence that we are his beloved, one with Christ, united to him, saved in him with an everlasting salvation: and the Spirit sets home all this on our hearts, and by the word, and by his own immediate testimony, in the name and authority of his own personality, assures us that we are eternally the Lord's, the sole property of Father, Son, and Holy Ghost, who dwell in us, as their portion and inheritance, and who will also now and evermore be *our portion* and inheritance also. Thus we are sealed *in Christ*, and have the testimony of it in our souls,

that we are the Lord's. And the Holy Ghost is the earnest of all this in our hearts, who hath also sealed us, and given the earnest of the Spirit in our hearts. (2 Cor. i. 22.) The fruits of which are joy in the Holy Ghost, yea, joys unspeakable and full of glory, because the Spirit of God and of glory now rests on the believer, thus anointed and sealed to the day of redemption. The Holy Ghost becomes the earnest of glory as he shews us our interest in the Father's love, and in the work of his co-equal Son, and as he now dwells in us to lead us into peculiar communion with the Father and the Son, according to Christ's promise. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." (John xiv. 16. 17.) And again, (verse 21.) "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And Jesus said, (verse 23), "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

The Holy Ghost is their leader also. So saith Paul. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) Our Lord hath given, as the great prophet over the house of God, a most perfect directory in his word for the life, walk, and conversation of his people, which is also full of everlasting consolation, and contains many most necessary cautions. But it is the Holy Ghost who puts life into them. He it is who leads believers into all truth, out of themselves to Christ, and into communion with the Father and the Son. He leads into the paths of righteousness and holiness. He leads in a right way to the city of habitation. He is their guardian, who will guide them in a right way to the city of habitation. He is their guardian, who will guide them in his strength to his holy habitation. He is their guide even unto death. By his guiding them, he opens to the view of their minds the truths and doctrines of the everlasting gos-

pel, and shews them what divine supports are contained in them. He is pleased to give them blessed views of his most gracious care exercised towards them. As he knows all their walking through this great wilderness, so he follows them every step, preventing them with his mercy. This is a most beautiful passage of scripture, and is expressive of this subject. "The Lord's portion is his people, Jacob is the lot of his inheritance." "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." This is applied to the Holy Spirit, whom they rebelled against and vexed, who, as Jehovah the Spirit, caused him to rest. (Isa. lxiii. 10—14.) That he was with the church of Christ under the past dispensation is expressly declared by Nehemiah, and that also as their instructor. "Thou gavest also thy good Spirit to instruct them." (Neh. ix. 20.) Hence the Psalmist prays, "Teach me to do thy will; for thou art my God; thy Spirit is good, lead me into the land of uprightness; and also to the honour of the eternal Spirit, says, "Good and upright is the Lord, therefore will he teach sinners in the way. (All which is truly agreeable to his work and office in the covenant of grace, which I conceive most fully expressed in the following promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. xxxii. 8.) Having thus briefly expressed these views concerning the Holy Spirit's witnessing unto, sealing, leading, and guiding the called and believing people of God, I close the section. May it please the Holy Ghost to make the truth of all this more fully appear in the hearts and experiences of his saints, than I can possibly describe! Amen.

A LETTER TO MY FRIENDS.

DEAR AND KIND FRIENDS AND BRETHREN,

I HAVE prepared a little account of last Sunday's *success*, and now beg to thank all those who have as-

sisted us, and only wish they had been with us to see both the schools and the congregation.

I fear we shall scarcely have room for a letter of any length, but must say a few words in justice to Mr. Halliwell, the printer, for knowing that he would be glad to sell his remaining stock of the letter on Puseyism at a penny each, and believing that it would not exceed a penny in postage, I stated in my last, that on sending two stamps any one might have it sent; to his dismay, he has had a great number of applications, and finds that it requires the two postage stamps to pay the post, so that he is obliged "to work for nothing and find materials." In future, dear friends will please to remember to send *three stamps.*

I have received by post a very neat little edition of Hart's Hymns, published by Messrs. Aylott and Jones, Paternoster Row. If there be one of my readers who does not know these Hymns, I can tell him he has a rich treat in store, they are indeed a depôt of rich, clear, doctrinal and experimental hymns, not all adapted for singing, but all most sound and very savoury; this edition too is highly creditable to the publishers,

G. P.—It always rppears to me that all men being descended from Adam, are by nature, under the covenant of works, the requirements of which are constant, unsinning, obedience to God's holy, just commands, which are as it were condensed in the ten commandments; but by grace all who are converted, are under the covenant of grace, in which Christ is their Head and representative, obeying the law for them, and thus becoming the Lord our righteousness, and being a pattern and example for our conduct before and among men, and by his Spirit enabling us to follow in his steps.

M. A. L.—I fear the case you name is by no means uncommon; were I in your place, I certainly should continue to go to church, unless I could hear the truth fully and faithfully preached among dissenters. Food, my dear friend, is what the soul wants, and if you can get it anywhere, you are justified in doing so. It is lamentable in many places to observe how little

food there is to be found by the hungry sheep. In the church, some undefined notion overturns what is really good; and among many classes of dissenters human learning, or a pretension to it, occupies all the time in which the sheep should be fed.

R. A. H.—Many thanks for your kind letter and its pleasing testimony; your questions shall receive a careful consideration for next month.

M. S.—1 Thess. ii 14.—I have copied a piece from an old writer on this verse; if it cannot be got in this month, you may fully expect it in July; and now, dear friends, I must reluctantly say, farewell.

Believe me, yours in the Lord,

ALFRED HEWLETT.

P. S.—I must trespass on the patience of F. L. N.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LVII.

My Dear Friend,

You will perceive that I left off my last letter somewhat abruptly, because I wished the account of our charity sermons in 1841 to stand by the side, as it were, of those of the present year, that those who love to watch the Lord's hand and see the wonders he has wrought, may admire the goodness which has made so great a difference in our village. The recent contributions from all parts of the kingdom, have proved that I was not mistaken in supposing that our friends took great interest in what is going on here, and I feel assured that this month's magazine will be gratifying to them.

I shall now proceed to copy freely from the Diary.

Saturday, May 8th.—A thoroughly wet day, calculated to set unbelief at work with regard to the collection to-morrow, for we are so poor, we are very

dependent on strangers, but my sure motto is, "The Lord HATH provided, the Lord WILL provide"

Sunday, 9th.—A bright morning called forth praises from my heart, and a beautiful day filled us all with joy and thanksgiving. I think I told you that at our last meeting we had a little discussion as to whether we should alter our plan, and dispense with the extra singing and music, thus saving some pounds, having nothing but our usual plain singing. After a good deal of conversation, it was agreed to depend upon the providence of God to bring us friends with willing hearts to assist us, without presenting any of that attraction of music and singing, and the event has been a complete triumph. We had a nice prayer meeting early in the morning, and at chapel we had a good congregation. I read prayers, and my dear brother P. preached an excellent sermon from 2 Cor. iii. 20—23; the collection *exceeded nine pounds*. In the afternoon every crook and corner of the chapel was filled, and many could not get in: there were at least seven hundred persons in. P. read prayers and I preached from Ps. lxxviii. 4, [the same text I took again last Sunday afternoon], and we collected above twelve pounds. The sum we were deficient and were anxious to raise, was £25. 7s. 0d. In the evening I read, and P. preached, and we collected nearly *Six Pounds*. Thus did our God hear our prayers, and favour our endeavours for his honour and glory;—our singing was truly congregational. We pay all the school debts, and have nearly two pounds in hand.

Wednesday, 12th.—Went to Manchester and preached at St. Clement's,—my friend Owen is ill; took my favourite text, "everlasting consolation." Mr. W. and Mr. S. each gave me five shillings for the schools.

Thursday, 13th.—A beautiful day; got home to breakfast; in the afternoon went to Leigh, called on divers persons, drank tea there, and walked home through the fields. On my way I met two men, with each of whom I had a little conversation; they were both poor men, but very different in character and

conduct. The first was A. G. From the beginning of 1832 till the autumn of 1834 he was not only a regular hearer, but a communicant, and an attendant at our private meeting; but about the end of 1834 he turned away altogether. (He lives between Astley and Leigh.) He seemed as if he was anxious to pass me, but I would not allow him to do so, but stopping in front of him, and asking after his health, I said, "Now A., how is it I never see you at Church?" He said, "I don't come now, you see." "No," replied I, "where do you go?" "I go nowhere," said he. "Have you then quarrelled with the Lord," said I, "and do you think your present state better than your former condition?" "No," said he, "I am in a bad state, I know, and I have often resolved to come to chapel, but since the time I left, shame has kept me back." "You have more reason," I replied, "to be ashamed at staying away;" this he acknowledged, but made a sort of an excuse that at the time S. W. was suspended from church-membership, he told him several tales, which he, (A.) believed, and it prejudiced him against me and many of the people: this was only an idle excuse, but he promises to come again.

Scarcely had I parted with him ere I saw T. G. coming, and as soon as he saw me he said, "I am glad to see you sir, I was just thinking about your sermon the other Sunday, "everlasting consolation," and it is a consolation for me to see you;" we had a little pleasing conversation and parted. This poor man resides in Leigh, he walks six miles a day, for six days in the week, to his work, to earn his daily bread, and comes on Sundays, three miles, to get some spiritual food.

This evening I lectured from 1 John iv. 10. "Herein is love, not that we loved God," &c. This is admirably illustrated by the saying of the man, who, when he was asked if he still loved Christ, replied, I have found out something better than that; why, what *can* be better than loving Christ? I have been taught that Christ *loves me.*

Sunday, 26th.—E. S. is so far recovered as to be *able to come* to church. Preached this morning and

afternoon from James i. 25. "*Whoso looketh into that perfect law of liberty,*" &c.

1st. *The liberty,* that wherewith Christ hath made us free from Satan, sin, law, justice, the curse, condemnation, and death.

2nd. *The perfect law* of liberty, not the Mosaic law, no law of works, no rule, or direction, but the power, or principle of love, of faith, and of a child.

3rd. *Whoso looketh into,* &c. The man who has received the spirit of adoption, whereby he cries, Abba father.

4th. *The effect,* he is no forgetful hearer, but a doer of the word.

5th. *The consequence,* he is blessed in the deed, feels blessed in his own soul, and is made a means of blessing others.

Immediately after tea, accompanied Mr. D., who came to fetch me in his gig, to Manchester. Arrived just in time, preached from the same text as last Sunday, after which, there was collected the sum of £41. 12s., which, with the morning's collection made £83. 12s., a sum which has only been exceeded once in twenty-five years, and considering the trying nature of the present times, a noble collection it is.

Saturday, 22nd.– Mr. B. and I went down to Liverpool.

Sunday, 23rd.—F. left this morning to supply my place at Astley. I preached at St. Matthew's to a rather small congregation, from 1 Cor. i. 9. "*But God is faithful by whom ye were called,*" &c.

1st. *The state* into which they were brought—"the fellowship of his Son."

2nd. *The person* by whom they were called.

3rd. *His faithfulness,* &c.

After service, a young man came into the vestry and asked if I would preach at the Mariner's Church in the afternoon: the wife of the clergyman is ill, and he cannot take the duty. As there is no afternoon service at St Matthew's, I readily consented.

The Mariner's Church is built out of an old frigate called "The Tees," and is as complete a church as you ever saw. The hold forms the body, and then

there are galleries all round, and an upper gallery at one end; this place will seat a thousand, and it was calculated there were seven hundred in it this afternoon; about one-third of them were seamen, and the remainder were persons residing in the neighbourhood of the dock in which the church ship lies, or otherwise connected with seafaring persons. I preached from 1 Cor. i. 30. At night, preached again at St. Matthews, from Ps. xlii. 1.

Sunday, 30th, WHITSUNDAY.—Another very delightful day. My Sundays pass over without much variety, but blessed be God we have his presence, and know that he is very gracious; but alas! how very few there are who are at all able "to rejoice in the Lord Jesus," blessed be his name, it is our privilege, and may he enable us "to rejoice evermore in his holy comfort." Texts to-day were Acts x. 38.; Hos. xiv. 10.; Acts ix. 31.

Sunday, June 6th.—My afternoon and evening's discourses were from Eph. vi. 19. "to make known the mystery of the gospel."

1st. The mystery of *union*, the union of three persons as one God—union of two natures in one Christ, the union of the members of the church as one body, and of the whole body to Christ the one head, *eternally*, in the mind of God, *vitally, really, experimentally*, by faith in the Lord Jesus. 2nd. The mystery of *redemption* by the Lord Jesus. 3rd. The mystery of *predestination*. 4th. The mystery of the grace of the Lord Jesus, and its operation. 5th. The mystery of the *resurrection of the dead*.

Monday, 7th.—Directly after breakfast, Mr. B. and I set off on foot to Wigan, where we arrived at eleven o'clock; it was the bishop's visitation. The rector read prayers, the vicar of Leigh preached; but the bishop's charge was admirable. We set off and walked back, after speaking to his Lordship; reached home to tea.

Tuesday, 8th.—The day was fine and dry. I set off alone soon after ten o'clock to walk to Lymm, *twelve* miles, got a ride about two miles in a butcher's *shandry*, arrived at Lymm at a quarter before one,

found all well, lectured to my friends and their pupils from Matt. v. 4., then walked to Warrington; when I arrived there, I lectured privately from 1 Cor. i. 4., came home in the train, reached Astley about nine, having walked eighteen miles, rode fourteen, and lectured twice since ten o'clock.

Wednesday, 9th.—Preached at St. Clement's, Manchester, for my friend O., who is still absent on account of ill-health; after service, I had three persons to speak to me. The first was an old man of ninety years of age, who was anxious to know whether I was in any way related to the Revd. Arthur Hewlett, of some place in Ireland; this gent. he said baptised him, *his* father being clerk of the parish, in which, Mr. H. was rector; he had a son, the Revd. John H., and this old man said, when he saw my name in print, he thought I might have been a son of his. I told him I was not, but that I had heard my father say all of the name were related. The next was Mr. G., of Manchester, to introduce a Dr. S.

Then came a respectable, lady-like, woman, who burst into tears and implored my pardon for intruding upon me, but she was a widow, was just come over from Benares expecting to find an uncle in Liverpool, but when she arrived there he was dead; she had been now living in Manchester for five weeks; all her resources were gone; she is daily expecting to receive a letter, with some money from a friend, to whom she has written; she had been to the post-office in hope of finding a letter, but there was none for her, and was returning disconsolate and sad, when she heard the bell, and thought she would come to church. My discourse and manner altogether led her, she said, to think she would make her case known to me; she had had no food this day; I gave her a few shillings, and she again burst into tears,—said she had a little girl at home waiting for her; I enquired her address, and then pointed her out to Dr. S. At the Mosley to-night, they told me it was greatly feared that Mr. O. would not be able to stand the bodily fatigue and mental anxiety of St. Clement's, and that the eyes of the people would be again turned towards me. I said,

if I ever leave Astley to come to St. Clement's, it will be at the sacrifice of a great deal of my own personal comfort.

Sunday, 13th.—Received a kind note from Miss S., to whom I had written about the widow lady who came to me in the vestry. She writes, "The interesting widow, Mrs. Campbell, to whom you refer, begs me to return you an expression of her gratitude. To use her own words, "I was comforted by the discourse, though I had never before seen my own utter helplessness, and how entirely we are dependent on God's mercy. I felt that I could tell Mr. Hewlett *everything*, and though I was pennyless, his kindness of manner was a thousand times more valuable than his donation. He seemed to sympathise with me, though a stranger,—it was an inexpressible feeling." Our interview has afforded me little information, but I hope to acquire more. She is endeavouring to obtain relief by writing for Bradshaw's Magazine, feeling competent to give a correct account of India, which the editor is desirous to publish. She speaks confidently of her talent for drawing in water colours, her knowledge of the French and Hindoo language, and a little music. Her daughter is thirteen years of age, and has been solidly educated, so that it would appear that a helping purse alone is wanting, for that she waits in painful suspense. Her sister is a lady in affluent circumstances in Benares, from whom she expects to hear; meantime, we know not what to do, but how delightful to think that a God of providence knows, and does all according to his wisdom." Is not this an interesting account, and was it not a wonderful providence which directed her steps thither!

Tuesday, 15th.—Mr. G. called and paid me the interest on £180. collected some years since towards getting the bounty of Queen Anne, but which has been lying at interest in the hands of Mr. Froggatt, and his successors. Now Captain D., the new Lord of the Manor, sends me word that he shall have the matter investigated. He does not think we can claim it, also, that he intends taking from us the plot of *ground on* which our black currrant trees grow, and

which he says does not belong to the parsonage. This is the way our new neighbour comes into residence amongst us.

Wednesday, 16th.—Spent a pleasant day at Hartford, was introduced to two young clergymen, the Revd. J. B., and the Revd. W. D. L., with whom I spent a pleasant day.

Tuesday, 29th.—Went to Manchester, called on Mr. G., where I learned that the lady who came to me in the vestry, as mentioned above, had *imposed* on me, and also that she had imposed in the same way, on the dean, and several other benevolent persons.

Thus ended the month of June, 1841.

The following month commenced, as it were, a new era in Astley. I shall therefore conclude here, wishing you as much pleasure in reading, as I have had in writing these little mementoes of that goodness and mercy which has followed us all our days.

Believe me, your faithful Brother,

A. HEWLETT.

THE SUNDAY AND NATIONAL SCHOOL SERMONS, 1850.

The day was fine, but cool, which was most favourable; the school was very full this morning; we took as many scholars to church as we could find room for. We had, including the scholars, about a thousand persons in church, and in the afternoon, quite as many, exclusive of the scholars, who were most of them sent home. My morning's text was Ps. cxix. 33., and the afternoon, Ps. lxxviii. 4. Speaking of education, I observed that there were two sorts of education—one for *time*, the other for *eternity*. The *mind*, the moral feelings, have to be educated that persons may properly fulfil all the duties to which they shall, in the providence of God, be called, that as *children* they may be *obedient* to *their parents*, as *servants, obeying with proper spirit, honest, upright, sober, respectful, civil*; and as those who are now *children* will prob-

ably hereafter be *parents*, and those who are now servants may be masters, as they fulfil their present duties well, so we may hope they will hereafter fill others with equal credit, as *parents*, ruling the house with love: firm, yet mild; strict, yet gentle; as *masters*, giving to their servants that which is just and equal, ruling in the fear of the Lord; for the due fulfilment of all these duties the bible gives rules, exhortations, and motives; but now, for eternity; however well we may fulfil all these duties, we must remember they do not bring us one step on our way to heaven; the soul must be *awakened, quickened, taught, clothed, fed.* This is the work of God's Spirit, wrought by God's word, and not unfrequently by such as the Sunday School; many such blessed instances we have had in our own institutions; over all we watch, for all we earnestly pray, and God is very gracious to us.

Last year my appeal was for the expences of the schools from January 1st, to December 31st, 1850. *Eighty pounds* were required, sixty-eight collected; this was made up in about two months after the annual sermons. There was then to be provided for, all the expences of 1849, and four months of 1850, up to April 30th last past, sixteen months,—this exceeded the expenditure by about £100. ALL THIS I HAVE COLLECTED from divers friends in various parts of the kingdom, who feel an interest in our prosperity; thus then I occupy a different position to what I have ever done before. I ask you for funds to carry on the schools until this time next year, the estimate of expenditure over the usual receipts is from £70. to £80., and as I, *single-handed*, determined by the blessing of God, to put our schools into a different position, and have succeeded, I ask you as a body, each and all to determine that the sum required shall this day be raised.

The collection in the morning exceeded £28., and both together amounted to more than £60., and now exceeds £65.

I subjoin a summary of the receipts and expenditure of the last sixteen months, and I trust that many *hearts will* rejoice with us, and bless God on our behalf, for whom he hath done such great things.

ACCOUNT *of Receipts and Expenditure of* ASTLEY SCHOOLS, *from January 1st*, 1849, *to April 30th*, 1850, *One Year and Four Months.*

495 *Sunday*—316 *Daily Scholars.*

RECEIVED.	£.	s.	d.
Children's Pence	89	7	2½
Annual Subscriptions	16	5	0
Donations	35	12	6
Towards Firing	3	5	0
Receipts at Tea Party, October 9th.	25	3	0
Donations from Readers of Christian Cottagers' Magazine	22	11	10
	£192	4	6½

EXPENDED.	£.	s.	d.
Master's Salary, One Year and a Quarter	65	0	0
Mistress' do. do.	39	0	0
* Infant's School Mistress, Half-a-Year.	15	0	0
Assistant do.	9	2	0
Books and Stationery, (Day Schools)	10	9	10
Do., and Prizes, (Sunday School)	12	4	3
Coals and Coke, Carting, &c.	10	0	7
Mr. Rigby for Stove-pipes and Repairs.	4	7	7
Mr. Warhurst	0	6	7
Mr. Shaw, Blacksmith's Bill	0	7	5½
Mats for Doors	0	4	0
Lawrence Shaw	0	1	6
Cleaning Infants' School, and Windows	2	14	6
Mr. Johnson's Bill for Whitsuntide Treat, &c. &c.	10	0	0
Speakman, Edwards, and Borrows, for Joiners' Work	1	7	1
Tables and Tressels for Tea Parties	10	12	1
Spreading Ashes on the Yards	0	6	0
J. Guest's Bill	1	1	1
	£192	4	6½

* *Since Midsummer*, 1849, *the Infants' School has paid its own way.*

JACOB'S DREAM.

What pilgrim's this, who spent with toil,
Has stretched his limbs upon the soil,
His weary eyes to close;
'Tis Jacob, forced from home to fly,
And thus beneath the naked sky,
Compelled to seek repose.

No gentle hand his pillow smooth'd,
No kind maternal accents sooth'd
His anguish and his pain:
The firmament is o'er him spread,
A rugged stone supports his head,
His couch the grassy plain.

Yet on his sense that night there stole
A dream, which cheer'd his fainting soul,
And to the wanderer show'd
That Isaac's son, and Abraham's heir,
Could never roam beyond the care
Or guardianship of God.

A ladder seem'd from earth to rise,
And pierce the portal of the skies,
Beyond the reach of sight;
And on it, lo! the heavenly train
Descending now, now soar'd again,
Amidst the realms of light;

While from th' eternal throne a voice
Commands the pilgrim to rejoice,
And calm his troubled brow,
Assur'd that soon from strand to strand,
His children shall possess the land
Where he's a stranger now.

The rising sun the vision broke;
With holy awe the patriarch woke,
His father's God to hail,
Who thus a wand'ring outcast led
At heaven's own gate to rest his head,
And glance within the veil!

O Lord! like Jacob, here below,
A homeless wand'rer forth I go,
In quest of Canaan's shore;
Then let thy presence cheer me still,
Thy promis'd peace my bosom fill,
That I may fear no more.

And when with toil and trouble spent,
The soul that oft' on thee has lent,
Shall sink to rest at even;
O, may thine angels o'er me spread
Their wings, and make my dying bed,
To me, the gate of heaven!

THOMAS HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

JULY, 1850.

A LETTER TO MY FRIENDS.

DEARLY BELOVED IN OUR HEAVENLY HEAD,

AMONGST the various ways which our Lord delights to use, to bless the souls of his children while journeying through this wilderness, the writing a monthly letter in reply to your enquiries and greetings, is, to me, a very comforting one, and I am thankful to find that these replies meet the cases and the wants of more persons than the enquirers themselves.

Too late for notice last month, I received a communication from R. A. H. which began thus, "Will you permit one of Zion's pilgrims to add to your numerous correspondents her feeble testimonies and sincere thanks for the refreshing seasons you have been the instrument in the Lord's hands, (for to him I acknowledge all the praise), by the means of your *little treasure*, the Christian Cottagers' Magazine, more especially the "*twelve years*" and the "*letters to your friends.*"

"I am sure, dear sir, it would have rejoiced you to have heard the testimonies and remarks which I have heard from time to time, 'oh, if this friend had been writing for me,' said one, 'he could not have said one word less;' another, 'that is just my state;' again, 'oh, that is the point I want to know,' and many other similar remarks."

Yes, dear unknown Christian friend, I do rejoice at this time, with devout thankfulness, and all lowliness of mind, that the Lord hath put such honour on my unworthy labours, to give me such favour in the

sight of his dear children, and believe me, it is with the greatest delight I shall endeavour to answer your questions.

1. *How may we know that Christ is made to* US *wisdom, righteousness, sanctification, and redemption,* as stated in 1 Cor i. 30.? To this I would reply, turn back to the second verse, and you find it stated that the persons to whom he wrote were those who called upon our Lord Jesus Christ; in Rom. x. he proves that we must believe in him, or we *should not, could not, would not,* call on him; but more, dear friends, the persons to whom the Lord Jesus is made thus, their all in all, are brought to be *content,* yea *thankful* that it should be so; content to be fools, and to feel their folly, that Christ may be their wisdom; to be and to feel their own unrighteousness, that Christ may be their righteousness; to be and to feel polluted that he may be their sanctification; to be and to feel lost and unable to save themselves, that Jesus may be their redemption. This is the gracious work of the Holy Ghost; He empties us that we may be filled out of the fulness of Christ; casts a withering blight on all we have, that we may find our all in Him; and how wonderfully is this discovered to us; sometimes, when we attempt to serve our God, our minds are wandering, and if our thoughts are at all fixed, it is on something altogether and absolutely sinful; then the inner man is pained and grieved; for a time we are almost brought to doubt whether there be any true light or love within us, but it is thus we are brought to cease from ourselves, and flee to Jesus, when the blessed stream of spiritual unction which flows in upon us, raises up the soul from its enfeebled state, and enables it to walk and work to the glory of the Lord Jesus, and in his strength.

2. *What is meant by Matt. xxv. 5.? In the parable of the wise and foolish virgins our Lord says, "while the bridegroom tarried they* ALL *slumbered and slept."* I reply, in the parables we have chiefly to notice the main scope or object for which the parable is given, *and not* to try to understand the exact meaning of *every* expression, some of which are, so to speak,

merely the filling up of the narration; but here our Lord's meaning appears to be, while the bridegroom tarried and there was no particular opportunity of shewing whether they had oil or not, they all slept, so it is with regard to true Christians, it is only in times of trial that the true Christian can be distinguished from the false professor; it is only then that grace can be distinguished from gifts, like Christian and Pliable in the Pilgrim's Progress, when both are in difficulties, the different conduct shews to those around, the oil of grace in the former, and the want of it in the latter. I do not consider that it necessarily shews that Christians are in a slumbering or sleepy state at any particular period, for a dear child of God has his trials and his comforts when those around him know nothing of them, but when the Lord shall return, it shall be clearly shewn who are his and who are not.

3. Does 1 John iii. 9. mean, does not commit the sin which is unto death? In the original it reads *does not sin*, and the reason given is, because the seed of God remaineth in him, and he cannot sin, &c. Now the meaning to my mind is clear, not that a believer never does anything sinful, for if we say that we have no sin we deceive ourselves, says the same apostle, but the blessed work of Jehovah the Holy Ghost in the soul, the new principle of life divine, restrains from a walk in, a life of, sin and sinfulness before God, and he doth not sin with all his heart, he does not sin without *conviction*, or consciousness, he does not sin without *conflict*, nor without *remorse*, nor without *repentance*.

4. *Does the word hell in Ps. xvi.* 10. *mean the grave, and in the apostles' creed also, did Christ descend into the place of torments, or did he not suffer those torments in the garden of Gethsemane, when he said, my soul is exceeding sorrowful, &c.*

In Psalm xvi. it is generally considered that the grave is intended. I am quite of opinion that the bitter sufferings of our Lord in the garden, and on the cross, constituted the hell into which he descended, that he might endure the punishment due unto his people's sins, and thus deliver them from a hell of eternal torments.

5. John iii. 13. When Christ uttered these words he was in his human nature on earth, but in his divine nature, as one with Jehovah the Father, and the Holy Ghost, he was then in heaven.

6. John xvi. 26. When the Comforter shall have been sent, and the disciples shall have been taught all things, *then* shall they pour out their hearts to their father in heaven, through the mediation of the Lord Jesus.

AN ENQUIRER AFTER TRUTH wishes to know the meaning of John xx. 23. "Whosesoever sins ye remit," &c. The meaning is simply this, you shall be preachers of my holy gospel, that gospel is to some "a savour of life unto life," to those persons their sins are remitted; and to some a savour of death unto death; to those their sins are retained. The passage in Matt. xvi. 19. is to the same effect.

There is another enquiry, Does James ii. 24. contradict the doctrine of justification by faith *alone*? By no means! Our justification, or being made just, or declared just by God, is on account of the righteousness of the Lord Jesus our representative, surety, and substitute; *by faith* we are justified in our own consciences, and by that obedience which faith always produces, is our faith made manifest or perfected, presented as it were tree and fruit to Jehovah.

F. L. N.—You have mistaken some piece of mine, and thereby concluded that I am an Hebrew scholar, which I regret to say is not the case, my numerous engagements prevent my carrying out a determination long made to study it. The portion to which you refer, Isa. xxvi. 4., is thus translated by Louth, "Constant in truth, stayed in mind: thou shalt preserve them in perpetual peace, because they have trusted in thee." It is a most blessed truth; *cause* and *effect* are herein beautifully stated,—those who trust in the Lord shall be as Mount Zion, they shall never be removed; their stability is secured by the *power*, *love*, and *faithfulness* of God, and by the law of spiritual attraction they are kept in perfect peace.

No doubt, Sunday trading to any extent, whether *large or small*, is wrong in principle, and must be so

in practice, but I scarcely think it can fairly be brought under that head.

B. A.—You shall have from time to time, as memory and space serves, some of the heads of the sermons preached at Astley.

J. M. requires the meaning of John xiv. 2. What are the many mansions mentioned by our Lord? It is merely a figurative expression intended to be accommodated to our feeble, finite capacities, that by our ideas of things known and seen, we may understand those things which are as yet unseen; not that there is any difference in the state of God's people hereafter, for as all are one in Christ, complete in Christ, loved in Christ, so all will be happy in Him, made like unto Him, and seeing him as he is.

Time and space prevent more at this time, I therefore conclude by subscribing myself

Your affectionate Brother,

A. H.

P. S.—J. B. many thanks. The figures on page 214, line 19, should be 1848,—not 1850.

THE CHURCH UNDER THE TITLE OF "CITY OF GOD."

GLORIOUS *things are spoken of thee,* or revealing in thee, O *city of God!* All that Jehovah hath declared in his word, all that he hath wrought upon earth, and all the astonishing mercies of redemption by his Son, have appeared and been accomplished for thy sake, in the most intimate and inseparable connection with his own glory!

This title refers to the church both as to its original plan, and to its gradual and final execution and accomplishment. The plan is laid down in the covenant of grace. The materials are the chosen and called of God, hewn and prepared, and at length removed by him out of the world. And the city itself stands upon the *holy mountain* of heaven, is now

building and increasing from day to day, as the redeemed are gathered in; and shall finally be perfect and complete, without the omission of one spiritual or *living stone,* when the last of the appointed number shall be collected and fitted for its place.

This city is called the *new Jerusalem* in opposition to the *old,* which was to vanish away; and this city is *builded and compacted together,* forming one spiritual fabric; and though a fabric, yet a bride; and this *bride the Lamb's wife,* Rev. xxi. 9. To express the perfection of its original design and final accomplishment, JEHOVAH, Father, Son, and Spirit, the all-wise and omnipotent architect or builder, hath described it as an exact mathematical square, and the fulness of its inhabitants by a perfect and square number, which admits neither the least defect nor redundancy. It is also called a *mountain* to denote its firmness and stability, Isa. xxv. 6., ii. 2., Ps. lxviii. 15. 16. Thither *the tribes go up* from generation to generation, even *the tribes of* Jehovah, to give thanks unto his holy name, and to praise him for ever and ever, Ps. cxxii. They have *a nail,* "a constant and sure abode" *in his holy place,* an appointed and measured line of building and defence in this true *Judah* and most holy *Jerusalem,* Ez. ix. 8. 9. It is built all of pure and precious stones, capable of freely receiving light, and of finely reflecting it, though in distinct variety when received; and this light is neither from the sun, nor the moon, nor from any creatures, but *the glory of God doth lighten it, and the Lamb is the light thereof. No night* can be *there;* and *the glory and honor of the nations,* even the redeemed among men, however despised below, as diamonds in the mine by an ignorant eye, *are brought into it,* and rejoice with thanksgiving throughout eternity.

Thus it appears, that the people of God are *citizens of no mean city,* which they at once inhabit and compose; but are the companions of angels, kings, and priests, in a beautiful temple, joint-heirs with Christ's human nature, of an exceeding and eternal weight of glory, and the friends and delight of JEHOVAH himself world without end.

It is not possible, we are often told, to express or conceive the joys of this heavenly *city*, or union of the faithful in an inseparable life and love; or to describe the privileges of its innumerable *citizens*, its distinct and individual members; and therefore we must rest upon what the Lord hath graciously revealed concerning them. Of this, however, we may be sure, that our *faculties*, whatever forms they may bear in that heavenly world, shall all be pure, perfect, and sublime; and that the pure, perfect, and sublime *exercise* of those faculties, upon the objects fitted and appointed for them, will constitute much of our happiness. For though labor is the effect of sin, and consequently toilsome and painful to the weak and unequal powers of a sinner, yet the most energetic employment of perfect beings, like the passage of the heavenly bodies in their orbits, may blissfully unite the most constant velocity of motion or duty with the most entire possession of tranquillity or rest. We shall, in a word, be partakers of as much felicity as God can bestow, and we receive. The fulness which filleth all in all will fill every one, according to his measure, with joy unspeakable, and transcendant glory.

O my soul, what hath God wrought, and wrought for thee! Who could believe, if the evidence was not clear in the word of the faithful Jehovah, and on the truth of a living experience granted by his power, that a weak dying wanderer upon earth, despicable and despised among men, poor, without anything of his own, and worthless without power or right to obtain, should be held so dear in the sight of a holy and just God, through the merit and mediation of his Son, as to be made a denizen of heaven, to be endowed with the privileges of eternal royalty among thrones, and principalities, and powers, to be lifted up high above falling, and to be made incessantly happy without cloying, and all freely, fully, and everlastingly, by the arm of omnipotence, and by the harmonious exercise of the wonderful attributes of the Godhead! O the height and depth of this love of God! *Who can utter the mighty acts of Jehovah? Who can show forth all his praise?*

Contemplate, my soul, this thy blessed citizenship, from day to day; go on, in heart, according to it, with faithful comfort and confidence; and in life, pray, watch, and zealously strive to adorn and walk worthy of it, till thou be removed from this state of exile and absence to thy own appointed portion in that glad world where thou shalt see thy Redeemer face to face, and be like unto him, and to thy brethren with him throughout the eternity ever before thee.

CHRISTIAN EXPERIENCE.

III.

JANY. 8th, 1837.—I find it is nearly a month since I last wrote a line in this book, such a month of *mercies* I never spent before, "I have been brought very low, but the Lord has helped me," my flesh has been made to feel the weight of His hand, and one day I hope never to forget, when so much reduced with fainting, I thought my time was near to appear in *my Father's presence* speedily. How joyful was the thought: no gloomy fear, or tempting thought allowed to come near, but "*Christ* was *all* in *all*." Not unto me be the glory, I could not pray or meditate of Him, (He knew it), but I felt his power standing *by* strengthening me; I could sing

"Sweet to lie passive in His hand,"

only one thing caused me to think I should again be spared, because I could not leave my dear partner entirely with Jesus; "Lord, forbid that he should ever be an idol." I believe to receive power to give him totally without reserve to thee, when the hour comes to go home; he is thy gift, *or lent* to me for my comfort here; may I feel more thy right to do with him what seemeth thee good, so that we may both walk more steadily on to thy kingdom; "Come, Lord Jesus, come quickly."

May we this new year be more circumcised in heart, for myself, my sins, I know, are very great, in the *midst of so* many mercies; I long to get nearer to

Jesus, to know his mind, and then walk in his footsteps. I fear often lest Satan should get the advantage over me, in leading me to call *sins infirmities* in the weak state of body I am in at present; I feel my need of spiritual discernment. "The Lord giveth wisdom;" it is to me a soul reviving thought, he does not require what I am unable to perform, he will give more grace as I need it; how thankful should I be that the stock is not in my hands, but "He giveth," only believe it and I shall receive it. Not one good thing have I lacked at his hands, many things have I asked that would indeed have been thorns for me to receive, but may my own will be ever in subjection to his, and his shall be the praise.

IV.

MAY 28th, 1837.—Several months have now passed on since I last wrote here; I have been permitted again to spend many of my sabbaths in communion with his saints, but these last four detained at home, his prisoner; "It is good for me to be afflicted, then I seek thy law;" and it is graciously afforded me, to strengthen and comfort me often, when borne down by pain and extreme weakness, I can say *in triumph of spirit*, "How precious are thy thoughts unto me, how great is the sum of them; when I awake I am still with *thee*." This trial has been sharp to flesh, and for some days, heaven and its glory seemed just ready to burst upon me, I thought I might soon be,

> "Where my blessed Jesus reigns,
> In heaven's unmeasur'd space."

But again it hath pleased him partially to restore; but sometimes it is much impressed upon my mind, *it is not for long*, disease seems to make great strides upon the constitution, and it appears my Father's will only to prevent it for a short time together, but as a vessel in the hands of the potter, so I feel before him; oh! that I might be *one*, (whether my stay here be long or short), sanctified and meet for the master's use. The paramount desire of my spirit, when first ill, was to receive the true blessing intended to

be conveyed through it; and now, Lord, I would still wait to hear thy voice, and say, "*Speak, Lord, thy servant heareth;*" may I hear the word, and follow its guidance, have a subdued will to his discipline, "to be, or not to be, my only will be thine;" and a more active willingness to honor and confess him when he calls me so to do. I long more to have my Saviour's speedy return made increasingly precious to the soul, when all sin and sorrow for his members will be done away for ever; when I see him I shall have my *full desire* to be like him, I shall see him as he is, and go no more out for ever; "in his presence is fulness of joy, and pleasures for evermore; it is more of this I long for *now*, what is any *thing*, or *place*, or *person*, without him, nothing is truly great or blessed." Whom have *I* in heaven but him, or who on earth in comparison with him. I feel him *very, very* near at times, in communion with my dear partner; this day we had a special visit from him, praised and blessed be his holy name for ever and ever.

Having had my attention called to some articles in the *Oxford Chronicle*, I sent the following letter to the Editor. It appeared in the *Chronicle* of May 18.

To the Editor of the Oxford Chronicle.

ASTLEY PARSONAGE, NEAR MANCHESTER,
May 16th, 1850.

SIR,

I CANNOT resist the inclination I feel to thank you for several articles in your paper of Saturday last, sent to me by a friend, which I have just perused with much satisfaction. I was rejoiced to see the *judicious* and *straightforward* reply of my old friend, the Rev. T. Curme, to the venerable Archdeacon, and cordially join in the wish that the church could number such by thousands, but more than that, I do believe that as it was in the days of Elijah, there were thousands *when he thought* he was alone, so now, there is a

greater number of such *leavening and seasoning* the ministry of the church in the various dioceses, than is commonly supposed; and to God's blessing on their labours the stability of the church is to be attributed.

I thank you also for the extract from Simeon's sermon; the ideas are well conceived, and well expressed, and my prayer is, that the extract may be a means of enlightening the darkened minds of those who confound the sign and the thing signified by it, thus declaring themselves the followers of those who, because they had been circumcised, cried out "the temple of the Lord, the temple of the Lord are we." But the most important document in the paper is the statement made by the tutors of seventeen out of the twenty-three colleges and halls in our *alma mater*, that they teach, and will teach, "the remission of sins to all infants in and by the grace of holy baptism, and also the regeneration of the same universally, by that blessed sacrament."

As one engaged in the important work of preparing young men for the university, I thank these gentlemen for their statement, and I am sure that all teachers of public and private schools, who hold the truth as it is declared in God's word, and in the articles of the church, will also be grateful to have such a warning. Henceforth, unless the HEADS of these colleges step forth to their rescue, notwithstanding the advantages of scholarships, exhibitions, &c., by all parents and teachers who believe that the sovereign grace of the Holy Ghost, in quickening the dead sinner, is exercised *when*, *where*, and *how* he is graciously pleased to exert it, henceforth, I say, by all such, these seventeen colleges will be avoided.

At the confusion, created by those who are dissatisfied with the judicial committee, because it has not convicted those whom they had accused, I am not at all surprised; but that they should attempt to fasten their *opus operatum* on our reformed church, betrays either great ignorance or determined perversity; grant that there are some expressions in our RITUAL, which *seem* to favour the notion,—are not the ARTICLES the

exponents of the *ritual?* and is there anything in those articles in the "true, usual, literal meaning," which asserts, or even supposes baptismal regeneration? Certainly not! Are we not told in the sixth article to refer everything to scripture? Does the word of God teach any such doctrine? It is well known that it does not. What sir, is the "one baptism for the remission of sins?" It is that spoken of by the apostle Paul. "*by one Spirit* are ye all baptized into one body," those who are really acquainted with the life-giving power of the Holy Ghost in the soul, know that the light must shine, the inner life must be manifested in the outward walk, and while they would be sorry to go to the opposite extreme, and say none are regenerated in outward baptism, they are constrained to acknowledge, that the lives of many baptized persons infallibly prove that they have not "tasted that the Lord is gracious."

Again thanking you for the statement, and apologizing for the length of my communication, believe me, yours sincerely,

ALFRED HEWLETT, M. A.,

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QUESTION.—WHAT IS THE MEANING OF 1 TIMOTHY, II. 14.?

"*Adam was not deceived, but the woman being deceived was in the transgression.*"

1. ADAM was certainly not aware of the consequences of the fall, neither has the phrase, "he was not *deceived*" any such implication. For though he was not *deceived*, we are not told that he did not *transgress*. Paul speaks to the contrary in Rom. v. 19. "For as by *one man's disobedience*, many were made sinners, so by the obedience of one, shall many *be made righteous*." Adam disobeyed, sinned, *transgressed*, and *fell* dead in tresspasses and sin.

2. But in the expression we are informed of the subtlety of the serpent, his malice against God, his determination to destroy and throw from his pristine happiness, God's noblest creature on the earth, man; and his serpentine ingenuity in accomplishing his malicious purpose, which is worthy our attention. And let it be remarked, FIRST, that he does not attack the man. He does not attempt to assail him with his deceptions. He was aware of the superiority of knowledge and strength; but SECONDLY, he assails the weaker, the more soft, gentle, and yielding sex, the woman, whom he immediately, directly, and completely deceives. THIRDLY, for he well knew the powerful ascendancy, which she had in this awful business, would obtain over the fond mind of Adam, a mind, no doubt, affectionately wrapped up in the beautiful and amiable Eve: that takes the forbidden fruit and presents it to her innocent husband, who yields immediately to her powerful persuasives. FOURTHLY: Man is sooner overcome by the fascinations of the female, and sooner deluded by her persuasive eloquence, than by any other power, short of the power of God. Well then, might the apostle say, let her keep *silence*. And having been thus once deceived, let her never more be foremost in matters between God and man, but let her, instead of taking the lead, as a *teacher* of divinity, *learn in silence*. FIFTHLY: Satan now frequently works by the same kind of instrument in bringing ruin upon the temporal interests of men, as well as the swift destruction of their immortal souls! And also in the distresses and perplexities of the children of God. (Read Prov. vii. 4 and following verses.) SIXTHLY: Thus Adam was not deceived by the serpent, but the woman, who by her enticements brought destruction upon herself, her husband, and all her posterity.

Let us conclude then by observing,

1. That Adam and all mankind in him, their head, fell dead in sin.

2. That his crime is imputed to his whole race.

3. That by his fall, man lost all purity and mental holiness, and every imagination of the human heart

has ever since been only evil, and that continually.

4. That all the miseries, woes, distresses, and awful calamities of mankind, are the effects, the frightful effects of his apostacy.

5. But O let us, who are of the household of faith, bless the Lord in songs of loudest praise, that we have redemption through the blood of Christ; and that though sin thus entered into the world, and hath so shockingly abounded, grace much more abounds through a perfect atonement made for the transgressions of God's Israel, by the precious bleeding Immanuel, to whom be glory for everand ever. Amen.—*From Horne's Biblical Criticism.*

FRAGMENTS FROM HOLY SCRIPTURE.

BY THE LATE DR. HAWKER.

"*And God said, let us make man in our image, after our likeness.*"—Gen. i. 26.

WHAT a blessed US is here! And what a blessed opening of the Bible with such an express revelation of the Holy Trinity! And as the word of God thus opens with such a testimony of our holy faith, so is it no less blessed to behold the same glorious truth carried on through every part of it. *Behold the man is become as one of US,* Gen. iii. 22.

Let US go down, Gen. xi. 7. *Whom shall I send and who will go for US,* Isa. vi. 8. In proof of the Holy Three all manifested in this Scripture, see the first verse for the *Person* of Christ, with John xii. 41. The eighth verse for the *Person* of God the Father, compared with John xvii. 3.—1 John iv. 9. And for the *Person* of God the Holy Ghost, compare the ninth and tenth verses with Acts xxviii. 25, 26. Oh! the blessedness of this mighty US! *I in them* (said Jesus, speaking of his people), *and they in me; that they all may be one in US!* John xvii. 21, 23.

But Noah found grace in the eyes of the Lord. Gen.

vi. 8. This is the first time that we meet with the word *grace* in the Bible, and *Noah* hath this distinguishing honour, concerning whom it is first spoken. Oh! the blessedness of finding grace in the eyes of the Lord! *And such honour have all his saints!* Hence in after ages it is said of *Moses* by the Lord, *I know thee by name, and thou hast also found grace in my sight,* Exod. xxxiii. 12. Hence *Mary* also *found favor* (that is grace) *with God,* Luke i. 30. And hence the ordinary salutation of the Church, *Grace, mercy, and peace be with thee!* Rom. i. 7. Oh! the unspeakable *grace of God, and the gift by grace!* Rom. v. 15

3 *Abraham the Hebrew,* Gen. xiv. 13. There is more in the name *Hebrew* than merely to signify a nation. The Holy Ghost hath put his divine emphasis upon it both in the instance of the great Father of the faithful, and his descendant *Joseph!* Gen. xxxix. 14. But to enter by grace into the right apprehension of the name, we must observe what the Holy Ghost said of *Shem,* in whom and with whom Christ the blessing of blessings was given. *Blessed be the Lord God of Shem,* Gen. ix. 26. *Shem also the father of all the children of Eber,* Gen. x. 21. Oh! precious Scriptures, thus blended and explained by each other! 1 Cor. ii. 10. to the end.

4. *For the Lord's portion is his people: Jacob is the lot of his inheritance,* Deut. xxxii. 9. It is well worthy remark, that there are but *three* words in the Bible to express the right which the Lord hath in his people, and his people in him: and they are all brought forward in this verse of Scripture—*portion, lot, and inheritance.* It is a blessed thing, when a child of God hath learnt, under the teaching of the Holy Ghost, to say, *the Lord is my portion,* Psalm cxix. 57. Lament. iii. 24. But it is a much greater thing when the Lord condescends to say, as in this verse, *the Lord's portion is his people.* This is the *cause,* the other is the *effect.* Now God lives upon his portion, as a man lives upon his. If it be asked how? the answer is direct. As the glory of God is the first and last design of all things, the glory which is reflected

back from the Church in the innumerable objects of his love in Christ, in their holiness and happiness and glory in Christ which Jehovah hath given them, is all *to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved,* Ephes. i. 6. So that this is the Lord's portion and his inheritance. Let it be only added to this view, to make it completely blessed, that all the persons of the Godhead are thus spoken of as taking part in it. God the Father hath chosen his people for his inheritance in Christ. God the Son hath redeemed them as his own inheritance, when lost by his blood. And God the Holy Ghost giveth the earnest of this inheritance in the hearts of his people, 2 Cor. i. 22. Oh! blessed security in a blessed covenant God!

5. *For their vine is of the vine of Sodom,* Deut. xxii. 32. The margin renders it *worse than the vine of Sodom.* And the prophet in the name of the Lord, so reproves the Church. *As I live, saith the Lord God, Sodom thy sister, hath not done, she nor her daughters, as thou hast done—thou and thy daughters. Thou hast committed more abominations than they,* Exekiel xvi. 48, 52. How astonishing is the election of grace! The Lord's own testimony is, that no nation equalled Israel in abomination, and yet the charter of grace runs in these words: *Jacob have I loved; but Esau have I hated,* Rom. ix. 13. Bow we down before this great God in silent adoration, who cannot do wrong, but *who worketh all things after the counsel of his own will!* Ephes. i. 11.

6. *I shall be satisfied, when I awake with thy likeness,* Ps. xvii. 15. What likeness? Not from Christ's likeness in us; though that is most blessed. No, nor our being like him; though that is yet more blessed still; but neither alone would satisfy; for both together is not Christ. Nothing short of Christ himself can satisfy the regenerated soul. And therefore the full satisfaction, when awakening from the sleep of death and the grave, is the full knowledge and enjoyment of beholding Christ as he is in his own personal glory: in the contemplation of which, the soul is swallowed up and lost in beholding his holi-

ness, and from thence finds unspeakable joy and glory. Hence Jesu's own words as the supreme pinnacle to which his Church is brought, at the final consummation of all things: *Father! I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* John xvii. 24.

7. *The hoary head is a crown of glory if it be found in the way of righteousness,* Prov. xvii. 31. The hoary head and the renewed heart are beautiful when blended; but a white head and a black heart are awful companions. Hence that Scripture: *the child shall die an hundred years old; but the sinner being an hundred years old is accursed!* Isa. lxv. 20.

8. *Where I heard a language that I understood not,* Ps. lxxxi. 5. Our God! our Lord Jesus is here blessedly speaking in the person of his people Israel. It is Israel of whom he speaks. In no other sense could it be said, that he heard a language which he understood not. And yet it is the Lord Jesus that is here speaking: because it was Israel's God, and not Israel himself, which ordained the law in Joseph for a testimony, who removed his shoulder from the burden of making the pots in Egypt, and to whom Israel called in trouble and who delivered Israel, verses 4 to 7. What a sweet Scripture! to shew how highly the Lord takes part in the concerns of his people, that when speaking for them he speaks as in his own person!

9. *Free among the dead like the slain that lie in the grave, whom thou rememberest no more!* Ps. lxxxviii. 5. What striking expressions the Holy Ghost makes use of when at any time speaking of the uncircumcised as contrasted to the Lord's people!—They are *free men,* that is, *citizens* by heirship, with them that go down to the pit: heirs of darkness, and when slain by death, lie in the grave, Ps. xlix. 14., Ez. xxxii. 18. to the end. Whereas on the contrary, while such are said to be remembered no more and go to their own place, the righteous are had in everlasting remembrance, Psalm cxii. 6., with Acts i. 25. Reader! of what city is your freedom;—Is it that city? Ps. xlvi. 4., Heb. xi. 16.

10. *Though Israel be not gathered, yet shall I be glorious,* Isa. xlix. 5. In the margin, the words are rendered, that *Israel may be gathered unto him!* and *I may be glorious:* or by way of question, shall not Israel be gathered unto him? Yes! he shall. In every sense, the passage is most blessed, in proof of the certainty of Christ's personal glory in redemption work, which is subject to no peradventures, or uncertainties. Israel shall be gathered, and the Lord Jesus shall be glorified. See with it the dying patriarch's prophecy, Gen. xlix. 10. compared with John xi. 49—52.

11. *Look unto Abraham your father and unto Sarah that bare you, for I called him alone and blessed him,* Isa. li. 2. Called him *alone,* that is, electing grace manifested to him alone from the multitude of idolators like himself which were then around him—to intimate the triumphs of distinguishing grace, which from the rock causeth the Lord's choice to be hewn, and from the hole of the pit diggeth them. *Who maketh thee to differ from another? And what hast thou that thou didst not receive?* 1 Cor. iv. 7.

12. *And the glory of the God of Israel was gone up from the Cherub,* Ez. ix. 3. What an awful Scripture is here? When the glory of the Lord is gone up from a land, in the withdrawing his upholding presence, the next thing we hear, (as in this Scripture), God's judgments follow. Then the messengers of God, with their destroying weapons, come on. *Ephraim is joined to idols; let him alone!* Oh! the trembling sentence! Hosea iv. 1—7.

13. *And this is the name wherewith she shall be called —the Lord our righteousness,* Jer. xxxiii. 16. It was blessedly said by this Prophet in a former chapter, Jer. xxiii. 6., that this glorious name should be given to our Christ, and he should be known by it, and his people should call him so! But who would have thought such grace should be extended to the Church as that *she* should be called by the same name? But so it is. And so the gracious Lord saith it ought to be. Every wife should bear her husband's name, for *indeed and in* truth they are no longer twain, but one

flesh. And if Jesus would condescend to take his *wife's name,* as he hath done, when Jehovah said unto him, *thou art my servant, O Israel, in whom I will be glorified*: Isa. xlix. 4., shall it be thought incredible, or unbecoming, that her Lord will call her so himself, and also have her called by others, his? And if, as the prophet said, when closing up his prophecy, the *name of the city,* (that is, the Lord's church, his Zion), *shall be called Jehovah Shammah; the Lord is there;* is it more to call her, *Jehovah Tzidkenu, the Lord our righteousness?* Oh! precious grace, in a most precious Lord. Yes! the church shall be called, and by the Lord God in covenant himself, and by all his people; *the Lord our righteousness.* And he, her lawful, right, and honourable husband, shall be also called, as the foundation of her name, *the Lord our righteousness;* but they both shall have the name. For he is made of God to her, *wisdom, and righteousness, and sanctification, and redemption: that according as it is written, he that glorieth, let him glory in the Lord,* 1 Cor. i. 30, 31.

MOSES AND AARON.

OF PLACES.

The Temple.—When the *Israelites* came out of *Egypt, Moses* was commanded to build a *tabernacle* for the place of *God's* public worship. Afterward, when they were settled in the promised land, then *Solomon* was commanded to build a *temple.*

These two shadowed the difference between the *Jews' synagogue* and the *Christian church.* The *tabernacle* was moveable, and but for a time; the *temple* fixed and permanent, the state of the Jews vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the world's end. More principally it shadoweth forth the state of the *church militant* here on earth, and *triumphant* in heaven. Unto both the *prophet David* alludeth: *Lord, who shall sojourn in thy tabernacle? Who shall rest in thy holy mountain?* Ps. xv. 1.

There were in the same tract of ground, three hills, *Sion*, *Moriah*, and Mount *Calvary*. On *Sion*, was the city and castle of *David;* on *Moriah*, was the *temple;* and on Mount *Calvary*, *Christ* was crucified. But all these three were generally called by the name of *Sion*, whence it is, that though the *temple* was built on *Moriah*, yet the scripture speaketh of it commonly, as if it were upon Mount *Sion*.

In the *temple* there are these things considerable. First, the *holy of holies*; answerable to our *choir* in *cathedral churches*. Secondly, the *sanctuary*; answerable to the *body of the church*. Thirdly, the *court*; answerable to the *churchyard*.

In the *holy of holies* there were the golden censer, and the *ark* of the *testament*, Heb. ix. 4.

In the *ark* there were three things; First, the *pot of manna*; secondly, *Aaron's rod that budded*; thirdly, the *tables of the testament*, Heb. ix. 4. Thus they were in Moses' time, but afterwards, in the days of *Solomon*, only the tables of the law were found in the *ark*, 1 *Kings* viii. 9.

The cover of this *ark* was called the *propitiatory*, or *mercy-seat*, because it *covered* and hid the law, that it appeared not before God, to plead against men. It was a type of *Christ*, who likewise is termed our *propitiation*, Rom. iii. 25., and a *propitiatory*, 1 John ii. 2. At each end of the *mercy-seat* stood a golden *cherub*, each *cherub* stretched forth his wings, and from between them, as from an *oracle*, God gave his answer, Exod. xxv. 22. Hence it is that the Lord is said to sit between the *cherubims*, Ps. xcix. 1. The posture of the *cherubims* was such, that their faces were each towards the other, but both looking down towards the *mercy-seat;* they fitly shadowed out the people of the *Jews* and *Christians* both looking toward each other, but both expecting salvation in *Christ* only.

In the *sanctuary*, there was the *incense-altar* in the middle, and the table, with the twelve loaves of shew-bread on it, on the one side, and the candlesticks on the other. The incense-altar was a type of our prayers, Ps. cxli. 2., and that this altar must be once every year sprinkled with the blood of the sacrifice, by the *high-priest*, Exod. xxx. 10., teacheth that our prayers,

except they be purified by the blood of *Christ*, are unavailable before *God*. The twelve loaves were a type of the twelve *tribes*, and the candlestick a type of the word of God. In them all we may see the necessity of both ordinances required, *prayer* and *preaching*, if we would be presented acceptable unto the *Lord;* the *candlestick* was a type of *preaching;* incense, of *prayer*. In *Moses' tabernacle* there was but one *table*, and one *candlestick;* in *Solomon's temple* there were ten *tables*, and ten *candlesticks*; as likewise in the *court* of the *tabernacle* there was but one brazen laver; in the *court* of the *temple* there were ten, and another great vessel wherein the *priests* washed. In the *tabernacle* there were but *two silver trumpets;* in the *temple*, there were a *hundred and twenty priests sounding trumpets*.

The *courts* of the *temple*, at the first, were but two, the *priest's court*, and the *people's court*.

In the *priest's court* were the brazen altar for sacrifices, and the laver for the washing both of the *priests* and the *sacrifices*. The *laver* and the *altar* situated in the same court, signified the same as the *water* and *blood* issued out of *Christ's* side, namely, the necessary concurrence of these two graces in all that shall be saved, *sanctification*, and *justification; sanctification* intimated by the *laver* and *water; justification* by the *altar* and *blood*.

The court for the *priests*, and the court for the *people*, were separated each from other by a wall of three cubits high.

The court for the *people* was sometimes called the *outward court*, sometimes the *temple*, sometimes *Solomon's porch*, because it was built about with porches, into which, the people retired in rainy weather. It had *Solomon's* name, either to continue his memory, or because the porches had some resemblance of that porch which *Solomon* built before the *temple*, 1 Kings vi. 3. *Jesus walked in the temple, in* Solomon's *porch*, John x. 28. *All the people ran unto the porch, which was called* Solomon's, Acts iii. 11. That is, this *outward court*.

In the midst of the *people's court*, *Solomon* made a brazen scaffold for the *King*, 2 Chron. vi. 13.

This *court for the people* went round about the *temple*,

and though it was one entire court in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehosaphat's* time, of whom we read that he stood in the house of the *Lord*, before the *new court*, 2 Chron. xx. 5., that is, before the *women's court*.

There was an ascent of fifteen steps, or stairs, between the *women's court* and the *men's*; upon these steps the *Levites* sung those fifteen psalms immediately following the one hundred and nineteenth, upon each step one psalm, whence those psalms are intituled *Songs of Degrees*.

In the *women's court* stood their *treasury* or *alms-box*, as appeareth by the poor widow's casting her two mites into it, Luke xxi. 1. In *Hebrew* it is termed *Korban*, the *chest of oblations;* the word signifieth barely, an *oblation* or *offering*, and accordingly, St. Luke xxi. 24. saith, they all have of their superfluities cast *into the offerings*, that is, into the *Korban*, or *chest of offerings*. In Greek, it is termed a *treasury*. That set up by *Jehoida*, 2 Kings xii. 9., seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *temple*, for that stood behind the *altar* in the *priest's court*; and the *priests*, not the parties that brought the gifts, put it into the *chest*. Sometimes the whole *court* was termed a *treasury*. These words spake *Jesus* in the *treasury*, John viii. 20. It is worth our noting that the Hebrew word signifying *alms*, signifieth properly, *justice*, and thereby is intimated that the matter of our alms should be goods justly gotten. And to this purpose they called their *alms-box* the *chest of justice*; and upon their *alms-box* they wrote this abbreviature, *a gift in secret pacifieth anger*, Prov. xxi. 14.

In *Herod's temple* there were four *porches;* the meaning is four *courts*, one for the *priests*, another for *men*, another for *women*, and a fourth for *such as were unclean by legal pollutions, and strangers*. This outmost *court* for the unclean, and strangers, was separated from the *woman's court* with a stone wall of three cubits high, which wall was adorned with certain pillars of *equal distance*, bearing this inscription, *Let no stranger enter into the holy place*.

The *temple* at *Jerusalem* was thrice built. First by *Solomon*; secondly, by *Zerubbabel;* Thirdly, by *Herod.* The first was built in seven years, 1 Kings vi. 37. The second in forty-six years. It was begun in the second year of King *Cyrus*, Ezra iii. 8. It was finished in the ninth year of *Darius Hystaspes.* The years rise thus:—

Cyrus reigned..... 30 *years.*
Cambyses..... 8 „
It was finished in the year of Darius Hystaspes, 9 „

One year deducted from Cyrus' reign, there remains 46. *Herod's temple* was finished in eight years. It is greatly questioned among *Divines,* of which *temple* that speech of the *Jews* is to be understood, John ii. 29. *Forty and six years was this temple in building.* Many interpret it of the second *temple*, saying that *Herod* did only repair that, not built a new. But these disagree among themselves in the computation; and the scripture speaketh peremptorily that the house was finished in the sixth year of the reign of King *Darius,* Ezra vi. 15., and *Josephus* speaketh of *Herod's building a new temple, plucking down the old.* It seemeth therefore more probable, that the speech is to be understood of *Herod's temple,* which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely *forty-six years,* for so many years there are precisely between the eighteenth year of *Herod's* reign, (at which time the *temple* began to be built), and the year of *Christ's baptism,* when it is thought that this was spoken, all which time the *temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep when they beheld the second, because the glory thereof was far short of *Solomon's*, Ez. iii. 12. It was inferior to *Solomon's temple.* First, in respect of the building, because it was lower and meaner. Secondly, in respect of the vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things lost, and wanting in the second *temple,* all of which were in the first. First, there was wanting the *ark of God.* Secondly, *Urim and Thummim;* God gave no answer by these two, as in former times. Thirdly, *fire*, which in the

second *temple* never descended from heaven to consume their burnt-offerings as it did in the first. Fourthly, the *glory of God* appearing between the *cherubims*, this they termed *Schecina*, the *habitation or dwelling of God*, and hereunto the *apostle* alludeth, *in him dwelleth the fulness of the Godhead bodily*, Col. ii. 9. *Bodily*, that is, not in clouds and ceremonies as between the *cherubims*, but essentially. Lastly, the Holy Ghost, namely, enabling them for the gift of *prophecy*, for between *Malachi* and *John the Baptist*, there stood up no *prophet*, but only they were instructed by an *echo* from *heaven;* and this was the reason why those disciples, Acts xix. 2., said, *we have not so much as heard whether there be a Holy Ghost.*

Here it may be demanded, how that of the *prophet Haggai* is true; *the glory of this last house shall be greater than the first*, Hag. ii. 10. I answer, *Herod's Temple*, which was built in the place of this, was of statelier building than *Solomon's*, and it was of greater glory because of *Christ's* preaching in it.

Herod's temple was afterwards so set on fire by Titus' soldiers that it could not be quenched by the industry of man. At the time, the *temple at Delphos* being in chief request among the heathen people, was utterly overthrown by earthquakes and thunderbolts from heaven, and neither of them could ever since be repaired. The concurrence of which two miracles evidently sheweth that the time was then come when God would put an end both to the Jewish ceremonies and heathenish idolatry, that the kingdom of his Son might be the better established.

THE CHRISTIAN WORLD UNMASKED.

THIS excellent work, combining a depth of piety with a rich vein of humour seldom met with in such close connection, has just been republished in a very neat form, (see advertisement on cover), doing great credit to the printer, both as regards type and paper. *A brief account* of the author will be found in a former *volume of* the "CHRISTIAN COTTAGERS' MAGAZINE."

This little work is written in the style of a dialogue between *the Doctor,* the author himself, and a Farmer; and the truths of God's word in their *doctrinal, experimental, and practical* nature, are very nicely and pertinently introduced. I do very strongly recommend this little volume to all who love, or desire to know, the truth as it is in Jesus. I copy a few lines upon which my eye has just fallen, as I think them calculated to be useful to some enquirers with whom one occasionally meets.

"Pardon of sin is promised,—I will forgive their iniquities, and remember their sin no more, Jer. xxxi. 33, 34, therefore I may ask for pardon. Grace is promised to subdue our evil nature. He will subdue our iniquities, Rom. vi. 14., Micah vii. 19., therefore I may ask for sanctifying grace. Perseverance, too, is promised, I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40., therefore I may ask for persevering grace, and should ask with confidence, as David did. The Lord, he says, will perfect that which does concern me, therefore he prays, forsake not the works of thine own hands, Ps. cxxxviii. 8. God's promises are the foundation for our prayers, and were designed, not to make the means of grace needless, but to stir men up to make a diligent use of them. A gracious heart maketh this use, but a corrupt heart turns the grace of God into wantonness, and no legal terrors would prevent it. The thunders, lightnings, and earthquakes, which shook Mount Sinai, almost terrified the Israelites to death; yet a few days after we find them brisk and jolly, setting up an idol, and dancing round it merrily. And such is human nature, almost killed with fear at an awful providence, yet laughing at that fear when the shock is over. Nothing but the grace of God can set the heart right, and keep it steady.

The doctrine of perseverance affords a stable prop to upright minds, yet lends no wanton cloak to corrupt hearts. It brings a cordial to revive the faint, and keeps a guard to check the forward. The guard attending on this doctrine is Sergeant *If;* low in stature, but lofty in significance; a very valiant guard though a

monosyllable. Kind notice has been taken of the sergeant by Jesus Christ and his apostles; and much respect is due unto him from all the Lord's recruiting officers, and every soldier in his army.

Pray listen to the sergeant's speech.

If ye continue in my word, then are ye my disciples indeed, John viii. 31. *If* ye do these things ye shall never fail, 2 Pet. i. 10. *If* what ye have heard shall abide in you, ye shall continue in the Son, and in the Father, 1 John ii. 24. We are made partakers of Christ *if* we hold fast unto the end, Heb. iii. 14., yet take notice, sir, that sergeant *if* is not of Jewish but of Christian parentage; not sprung from Levi, though a son of Abraham, no sentinel of Moses, but a watchman for the camp of Jesus."

ON THE PERSONALITY, WORK, &c., OF THE HOLY GHOST.

EVERY part, gift, fruit, and operation of the eternal Spirit in and on the souls of the elect, proves him to be essentially divine and omnipotent. He breathes spiritual life into their souls in regeneration. He enlightens their spiritual faculties with the light of life everlasting. He reveals Christ unto them. He gives them supernatural views of the Father's everlasting love. He makes known to them their union with the person of Christ, and with their personal interest in his salvation, and hereby converts them to the Lord their God. He lives, dwells, and abides in them, to inspire them continually with spiritual life, to carry on his work in their souls, to promote and increase the fruits of sanctification and holiness, to breathe within and on them, that they may grow in grace, and in the knowledge of the Lord Jesus Christ. He it is who produces in their hearts spiritual, strong, yea, everlasting consolation. He directs their hearts into the love of God, and leads them into communion with the Father and the Son. All which he *could not do,* if he were not equal with the Father

and the Son. In all he works within us, he works in conformity with the eternal transactions of the Father and the Son, and with everlasting love to the person he works within and upon. He executes all his work in exact conformity with his written word, and with it. He is Christ's witness of him in the hearts and consciences of the regenerate. He seals home divine and evangelic truth on their minds, and seals them as the Lord's portion and inheritance. He is their leader and guide; and he leads and guides them into the paths of truth and holiness. Thus as he creates spiritual life and light in them, and brings them to know and clearly perceive their union and interest in Jesus, so he enables them to live a life of faith on the Son of God, and of communion with the Father in him. The Holy Ghost in this divine fellowship with the Father and the Son, gives the believer to know, find, feel, and taste, that *God is love* in Christ. They who believe in Jesus have the sweet enjoyment of it. Such live on Christ the fountain of life, have the mind of Christ, have the same inheritance, the same relation, the same heaven, and for the same duration. They are joined to the Lord, and have one Spirit with him. The Holy Ghost produces in them real sensations of God's love. He creates in their minds spiritual ideas of Christ. He brings down heaven into their hearts, and feeds their souls with joys that are purely spiritual and divine. He excites by the influences of his grace a blessed breathing in their souls after Christ, and promotes a holy familiarity between God and them, whereby sin becomes more loathsome and hateful. This makes way for the Holy Spirit to put forth his life-giving influences within them, and mortify sin in them and for them. He enables them to vanquish temptations, and thus he leads them on, and enables them to persevere in the Lord's way, bringing forth fruit unto life eternal. A believer in Christ Jesus, though a *man in Christ*, one in whom the Holy Ghost dwells and makes his abode, whose soul is made meet for the inheritance of the saints in light, is nevertheless a *man in Adam*, and hath a fallen nature, so that he may say, "I know

that in me, that is in my flesh, dwelleth no good." No, there is nothing in it but sin. The believer is in a militant state. Every sense, with every feeling, of his mortal body is corrupted by the fall. Every faculty of his soul is defiled. He is in danger from every object and sense. He has in himself a propensity to evil. He is liable, through sin which dwelleth in him, to fall by the strength of corruption into present temptation. He has the world, which lieth in the arms of the wicked one, to withstand. All the hosts of hell, with the devil, their arch head, in the front, are continually fighting against the believer. So that the personality, essence, and attributes of the Holy Ghost, with his infinity, and most perfect and exact understanding of the believer's case, the wiles and subtilty of the devil, his various stratagems and assaults on the soul of the believer, are most divinely realized in his providential power, and divine, and mysterious operations towards, and on the minds of, those who are called by grace. It is by the powerful influence of the eternal Spirit that the power of sin is broken in the soul, that the love of sin is subdued in the heart, and that the power of sin is destroyed in the life. It is indeed a constant miracle of grace, and a perpetual proof of the Godhead of the Holy Ghost, that he is pleased to continue spiritual life and liveliness in the soul, that has inherent in it the whole death and body of sin, and that he is pleased to maintain eternal war with sin in the heart, where sin with all its lusts and affections hath also its residence. To carry on a work of grace, and thereby undermine the whole work of sin, and the empire of hell in the soul, whilst at the same instant the person who is the subject of it feels his own guilt, sinfulness, and deformity, is worthy of God the Holy Ghost. And it will afford a revenue of praise to his majesty for ever and ever. The regenerate person is a miracle of grace. He has the mystery of iniquity working within him. And he hath the Holy Ghost living in him, counteracting all this. There are seasons in the believer's experience, when he hath a deep sight, *sense, and* experience of the body of sin, that corrupt

nature which is in him. He hath particular seasons of temptations, peculiar and besetting corruptions, hours of spiritual darkness and desertion, some sore conflicts with the devil, the world, and the flesh, in which at times he is foiled, and forced to cry out and groan, being burthened. Guilt is contracted and fixed on the mind. Satan seems to triumph. The world looks and speaks great swelling words. Particular corruptions seem to gain advantage. Yet the Lord the Spirit, when the enemy cometh thus on the believer as a flood, is pleased most graciously to lift up a standard against the enemy, and on behalf of the tempted soul. The believer feels he hath no might to withstand the host of hell, the world lying in sin, and his own heart's lusts, by any power of his own. Therefore he renounces himself, and all hope of being able to conquer any, the very least sin, or temptation, in, or by, any strength or effort of his own. And the Lord the Spirit is pleased to give some special thoughts of Christ, which fill him with holy wonder and joy, by bringing home some divine thoughts of the free and sovereign love of God the Father. Thus he withdraws the heart from sin, breaks the force and power of temptation in the soul, frustrates the malice and stratagems of hell, overcomes the influence of the world, and hereby restores the soul to its former peace and communion with the Lord. By these special promises and operations on the mind, he enables the believer to withstand and mortify sin. How this is carried on in the heart, and evidenced in experience, is to be declared in this section. It is a point of importance, in real and spiritual experience, to know and understand how, in what way and manner, and by what means the Holy Ghost is pleased to carry on his work of grace in the soul, and mortify sin in it. We are expressly told, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live, (Deut. viii. 3.) Spiritual life in the soul is the effect of the indwelling of the Holy Ghost: every spiritual breathing, with every desire after Christ and God in him, is this spiritual life in the open discoveries and evidences of it.

The very perceptions the regenerate have of sin, and the in-being of it in the soul, which lead to self-loathing, abhorrence, and renunciation, are the fruit of spiritual life and supernatural light. The holy combat betwixt flesh and spirit, which is peculiar to the regenerate, gives proof of spiritual life. The bitter bewailings of soul on being foiled in the spiritual warfare, are a substantial proof of being on the Lord's side. But how the Holy Ghost carries on his work of irresistible grace in the soul, in the full experience it hath of its inward sinfulness, of the strength and malice of its numerous and spiritual enemies, and how, though sin is alive and lively, he mortifies it in the heart and affections, is the subject briefly treated of. This he does in a way and manner peculiar to himself, the sole and almighty agent, and by means which prove him to be deeply interested in, and concerned for the believer. He humbles that he may exalt. He shews the believer his wounds, and gives him a thought of Christ's all-sufficiency, as the health and cure of his soul. He creates such ideas of Christ in his mind as give him to apprehend him to be the spring and fountain of the life of all his grace, and hope of all his future glory. He lets in such thoughts of the love and mercy of God, as a covenant-God, as yield real content to the mind, and produce peace in the heart. He opens the promises, explains, applies, and gives such realizing apprehensions of the good contained in them, as are the means of drawing out the heart after God, of drawing it from sin, of killing the mind to the love of it, of deadening the affections to it, that the believer finds grace is almighty to dethrone and conquer, to subdue and mortify sin, *all sin*, and even his besetting sin in him, and for him, beyond all his former expectations. The following scripture bears witness to the substance of all this. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered *thee to hunger*, and fed thee with manna which thou

knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii. 2. 3.) All the experience the believer hath of his inward exceeding sinfulness is from the Holy Spirit. All the various assaults and temptations exercised by the host and powers of hell against him, are overruled by the Holy Ghost for the believer's benefit. His every trial in life is through the economy of the Holy Ghost for his advantage. As the Lord the Spirit teaches him, he from the knowledge he hath of sin and self, takes the faster hold of Christ. Being continually assaulted by the host and powers of hell he is led by the Holy Ghost to Jesus, the captain of salvation. The trials and troubles he meets with in this vale of tears are sanctified by the Holy Spirit to make him more dead to all present things, and to set his heart and affections on Christ alone. All which is owing to the divine influences of the Lord the Spirit put forth within him. And as sin in the heart and affections is deadened and mortified by the views and thoughts the believer hath of Christ, and the communion he hath with him through the revelation of him to the mind, from the word, by the Holy Ghost, so he is hereby enabled to vanquish temptations.

He sees in Christ, and enjoys in his love and precious salvation, pleasures, sweetness, and content, far beyond what sin, under any, under every appearance of it can possibly propose to any of his senses. Whilst he looks, and is kept looking unto Jesus, his heart is perfectly happy. His mind enjoys perfect peace. All the affections of his soul are satisfied, and his happiness is unspeakable. By it he loses his former relish for sin. It cannot now satisfy him. As he views the glories, beauties, excellencies, and perfections of Christ, the world, with all called great and good in it, becomes, in the estimation of the believer, not worth a thought. As he leans on the arm of Jesus, he "Comes up out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant." (Cant. iii. 6.)

As clothed in the whole armour of God, as taught and enabled by the Holy Spirit to exercise himself in putting it on, in using it aright, and managing it skilfully, he resists the devil in the faith of Jesus, and comes off a conqueror, yea more than a conqueror, through him that loved him. Thus, through the power of the Holy Ghost, he perseveres in the Lord's ways, bringing forth fruit to life eternal. He is by the unction of the holy one, taught that he is one with Christ, that his life is hid with Christ in God, that by Jesus he hath union with the Father in him, that Christ liveth in him, that he is complete in him; that his life, his death, his victories, his triumphs over the whole body of sin, over the whole host of hell, over all the power of the enemy, and over the world, are imputed to him: that every sin hath received its death-wound already, from the death and arm of Christ, and will at the article of death everlastingly expire; that the fulness of Jesus is his supply, the arm of Jesus is his defence, that Christ is his shield, and he may well triumph because of Jesus's word, "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli. 10.) The true belief of this influences the soul, through the power of the Holy Ghost, with invincible courage and joy; so that he goes from conquering to conquer. And in the faith of what Christ in this great declaration of his grace saith, the believer perseveres bringing forth fruit unto life eternal, which fruit consists in holiness of life and conversation, the end of which is everlasting life. (Rom. vi. 22.)

Thus I have aimed to shew how the Holy Ghost carries on his work of grace in the believer's heart and life, enabling the regenerate people of God to mortify sin, vanquish temptations, and persevere in the Lord's way, bringing forth fruit unto life eternal. I close this section therefore, praying the Lord the Spirit to bless the same so far as seemeth to him good. Grant this, Holy Ghost, to the praise of the *glory of thy grace.* Amen.

BAPTISMAL REGENERATION.

In a recent number I affirmed that the idea intended to be conveyed in the above words, has no foundation in scripture; I would go further and say, that no sentiment is more repugnant to the general tenor of God's blessed word, or more subversive of real religion and morality.

Since my last number went to press, I have received a small volume on the subject, by the Revd. E. Parker, Vicar of Stoke Gifford, near Bristol. It is a clear and concise exhibition of the unscriptural and soul-destroying character of this popish heresy, and is admirably calculated for extensive circulation in these days. The volume consists of two sermons, and three letters; the first sermon is justly entitled, *Baptismal Regeneration Refuted and Exposed;* so close are its arguments, and so conclusive its reasoning, that a high-church rector, meeting with it, threw it into the fire,—a poor way of replying to it; as a natural consequence, it has been greedily enquired after, and read by hundreds who would otherwise, perhaps, never have seen it. I give an extract from this sermon taken promiscuously.

"I do not more conscientiously believe, I am not more thoroughly persuaded, of the existence of a God —that the bible is his word—that the Lord Jesus is man's Saviour—and that sinners are justified through his merits received by faith,—I say that my conviction is not more deep, and fixed, and firm, that all this is *true*, than it is that baptismal regeneration is *false*. So flatly does it contradict scripture—so completely does it thwart the main desire of a sacrament—so directly is at issue with our church's teaching—so easily is it overthrown by an appeal to facts—and so unmerciful and immoral is its principle, that were I ignorant of the devices of satan—of the blinding influence of sin—and of the power which self-love and superstition exert over the human mind, it would require a stretch of charity, amounting to compromise or weakness, to give any man credit both for honesty and discernment, who could continue in our church

and hold it—who could claim to be rational and contend for it—who could believe the bible and maintain it."

The second sermon is a justification of the language of the Church Catechism. The letters are to shew that the Prayer Book is hostile to baptismal regeneration—a refutation of Revd. W. G. TODD's two pamphlets on baptism and confirmation, false charges (of a Mr. GREENFIELD), rebutted and exposed. The style and character of these little tractates may be imagined from the opposition made to them by those who find them unanswerable, as well as by their extensive sale. I shall only add, that good service will be done to the cause of truth by their circulation, especially in neighbourhoods where the heresy is taught.

EXPOSITION OF THE LORD'S PRAYER.

"THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

THE second prayer was, that God would let his kingdom come, that is, that he would dwell and reign in our hearts, and *now* we pray that we may have grace to obey him and do his will as good and loyal subjects. *Will* is to be understood as God's word written in the old and new Testaments, and may be divided thus.—

1. To believe in Christ Jesus as John vi. 40. This is the will of him that sent me, that every one which seeth the son and believeth in him should have everlasting life. 2. Sanctification, 1 Thess iv. 3. This is the will of God, even your sanctification. 3. Patient enduring the cross, or affliction, in this life, Phil. iii. 10. That I might know him and the fellowship of his sufferings, being made conformable to his death, Rom. viii. 29., for whom he did foreknow he did predestinate to be conformed to the image of his son. Again, we may lay emphasis on the word *Thy*. We often want our own will to be done, but if we are in

earnest, it is not *my* will but thine be *done*, obeyed, accomplished, heartily and with good effect.

In offering this petition, we have to lament that our hearts are so prone to rebellion and disobedience to God's commandments. How deeply David felt this may be gathered from his Psalms. If we are ignorant of this proneness, we are in a dangerous state indeed. Here, also, we lament the sins that we see round about us on every side; who that is desirous of serving God himself can help feeling like Lot, whose righteous soul was vexed day by day at the filthy conversation of the ungodly. Again, in this petition we may lament our disquietude and impatience of mind when God's hand lies heavy on us. Our blessed Redeemer prayed that the cup might pass from him, yet added, not my will, but thine. As we feel these short-comings, and lament them, so also we naturally and necessarily pray for graces to get the better of them,—first, then, we pray for knowledge of God's will, for how can we do it unless we know what it is. The Lord's statutes and ordinances, as contained in his holy word, must be our rule and our guide, and we must desire to be led by the Spirit to study them, and to be so acquainted with them as that we may know what He would have us to do. Again, we pray for grace to deny ourselves, our corrupt wills and affections, and then that the Lord will continue within us *a desire* in all things to fulfil his holy word in our lives and conversations, and in our particular callings; and finally, we pray that God will give us patience to bear all that he shall see fit to lay upon us anywhere, and in any way.

To be continued.

I'M GOING HOME.

HEB. XI. 9.

I am a stranger here—
No home, no rest I see,—
Not all earth counts most dear
Can wring a sigh from me
I'm going home!

Jesus! thy home is mine;
And I, thy Father's child
With hopes and joys divine;
This world's a weary wild—
I'm going home!

Home! O how soft and sweet;
It thrills upon the heart;
Home! where the children meet,
And never, never part.
I'm going home!

Home! where the bridegroom takes
The purchase of his love;
Home! where the Father waits
To welcome her above:
I'm going home!

And when the world looks cold,
Which did my Lord revile;
A lamb within the fold,
I can look up and smile:
I'm going home!

When its delusive charms
Would snare my pilgrim feet—
I'll fly to Jesu's arms
And yet again repeat
I'm going home!

And as the desert wild
The wilderness I see,
Lord Jesus! I confide
My trembling soul to thee.
I'm going home!

When severing every tie
That drives me from the goal,
This, this, can satisfy
The craving of the soul:
I'm going home!

Ah! gently, gently lead
Along the painful way,
Bid every word and deed,
And every look, to say—
"I'm going home!"

THOMAS HALLIWELL, PRINTER, LEIGH.

THE

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MIDSUMMER HOLIDAYS.

PART I.

How often the times and seasons to which we look forward with anticipation of pleasure and delight, prove seasons of disappointment; how thankful ought we to be when it is otherwise. A cessation from a portion of the fatigue of constant, unceasing employment, is in itself a mercy;—if we are enabled to use and enjoy it aright, a double mercy. We must depend on the Lord alone to make our plans profitable, and when devised under his direction, in answer to prayer, and with a view to his glory, any seeming disappointment is overruled for good.

Change of air, of scenery, and even of society—intercourse with distant friends, and delivery of the Lord's message in other places, and among other people, have constituted the great relief to the deeply exercised mind and body in part 1 of these Midsummer Holidays; and I think I cannot gratify the wishes of all my friends as regards this part of my recreation better, than by giving them a copious abstract of the letters sent to the people of my charge during my absence, with an earnest prayer, that there may be a word in season to those who peruse the same, and a spirit of prayer excited on behalf of the writer.

To the Church of God, meeting on Monday Evening, at the School-Room in Astley, grace, mercy, and peace from God our Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

BELOVED,

I DO most thankfully rejoice that the cheapness of postage enables me to send a communication to you,

whereby, when you read, you may understand how I am faring at a distance from you, and how I am experiencing the hand and care, the power and grace, of a kind heavenly Father, and a gracious covenant-keeping God. I pray that the Lord may give me the "pen of a ready writer," that I may speedily and easily declare to you the thoughts which arise within my mind, for it is a very different thing to be sitting with the pen in one's hand waiting for thoughts and words to come, to what it is when the pen can scarcely mark down the thoughts as speedily as they arise. But all is of God; he supplies the thoughts, and enables us to give utterance to them, by word of mouth, or by pen, as he pleases. *You* cannot wonder that my mind is much at Astley, even when my bodily presence is far, far away,—years of toil and labour, years of trials, temptations, failings, and deliverances, and years of signal blessings upon labours begun and carried on in dependence on the faithful promises of one "who cannot lie," have endeared the spot to me. It is at once my "*Ebenezer*" and my "*Jehovah Jireh;*" there I have experienced that he doth help in every time of need; there have I had abundant reason to testify that He *will* provide. The experience of the last twelve months has been in this respect most trying, and most triumphant,—the heavy losses sustained in consequence of my foolish, easy, good-natured compliance with what never ought to have been asked of me, (and which at one time seemed to threaten my entire ruin as a minister of the gospel, and almost as an honest man), have been in some degree lessened by God's blessing on my continued persevering labours, and a foundation laid for eventual freedom from all such trammels; for this you will, I trust, help me to praise my God; while the wonderful answer to my prayers on behalf of the schools ought not only to fill our hearts with joy and praise, but also to stimulate us to fresh exertions. Nothing is "too hard for the Lord," nor shall anything fail of being brought to pass which is begun in dependance on him and his will.

The blessed communion too, which we enjoy in our

humble way, realizing in some measure, the blessedness of our position, comforts, and privileges, endears not only the place, but the people, and makes one thankful that "the lines are fallen unto us in pleasant places." But all these privileges entail duties to be performed, and strength is needed for their performance, strength to *obey* God's word, and do his will, and this also is promised *as* the day. I feel and know, dear friends, that you make mention of me in your prayers, and I know that those prayers are answered, and a desire is given me of paying you back in the same way, viz., by praying for you that our God may bless you *indeed*, not only bless you with comfort in your own souls, but also with love for, and forbearance toward, one another; and moreover, with such determination and desire to walk consistently and to the honour and glory of God, that you may in all things glorify him, and shew that you do not use religion as a cloak, but that "*high doctrines*," as they are termed, lead to a practice which is *high* in the standard of moral and spiritual excellence, for then, says our blessed Lord, "shall ye be my disciples *indeed* if ye keep my commandments," that is, men shall know and see that you are the followers of Jesus, if you walk in his footsteps: it is *easy* to profess to belong to Jesus, *hard* to prove it; for the whole course of our *nature* is set against it, and the love we have for *our own way*, fights against the way and will of our Immanuel. Perhaps there is nothing in which this is more seen, than in the readiness with which Christians listen to the advances of worldly persons. Sampson said, "Get her to me to wife, for *she pleaseth me well;*" and every heart has a similar wish as regards some persou or object, and the only reason, if reason it can be called, is, "it pleaseth me well." But does it please God? He is pleased when they come out and are separate from the world; but if these things please him, the contrary must displease him. Now, dear friends, if any of us have so walked, let us labour to retrace our steps; let us come with repentance before his footstool, and in his strength, and relying on his forgiving love, determine hence-

forth we will offend so no more. But some of you will perhaps say, It is time for him to be telling us something about where he is, and what he has seen. But herein, at present, I have nothing particular to relate, woods, and fields, and sheep, and corn, and steam, and views, are all the same as when before I offered some remarks, and no new idea has as yet arisen in the mind with regard to these things; yet I do intend to give you my daily adventures, if, peradventure, you may be enabled to see the providential dealings of God with his unworthy servant in his going out and his coming in.

Some of you are aware, that on Monday morning when I should have left home, my mind was in a state of turmoil and anxiety about a supply; all my applications having failed, and some of those, on whom I, in a measure depended, had not written till it was so late that I could scarcely hope for success from other quarters. In this unpleasant state of suspense, having left two friends anxiously enquiring for supplies for the two Sundays, I left home at twelve o'clock. It is curious to observe upon how small a matter our movements, it may be for days afterwards, depend. A person called just as we should have been sitting down to an early dinner, and hindered us a few minutes; we then had to hurry down to the station,—arrived in time *to a second*, but the hasty walk in the heat of the day so completely upset my dear wife, that she suffered from head-ache and sickness all the rest of the day. The afternoon was fine, and we reached Penkridge at about a quarter past four, where we found our friends awaiting us. The only other remarkable fact in this journey, was that of a gentleman who travelled by the train giving away tracts. When we got to Warrington he came to the window of the carriage, and said, "will you please to accept of a tract?" to which I answered, "thank you," and he immediately gave us one each, and also one to another person in the same carriage. I had no opportunity of speaking to him, as he was off directly to another carriage, and I observed him every time the train stopped, do the same, *and at* Stafford he left us. Our tracts were entitled,

"*The scarlet line.*" "*A brand plucked from the burning.*" "*The serpent of brass.*" There is much that is good in them, but they are spoiled by the mixture of *universal redemption* and *general invitation*, and the absence of any clear statement of *man's inability* and the *necessity* of the work of the Holy Ghost. This evening was spent in christian communion and conversation.

On Tuesday morning we went through the church, which is enriched with several splendid monuments, full length figures of knights and their wives and children, and is altogether an interesting looking church. At twelve we left for Birmingham, and arrived about one; had a short time to wait, so took a walk, and got a little refreshment. In the street, we met with Mr. A., he has been very poorly, and his leg is still very bad and very painful. He has been, he told me, almost distracted with it. All have their trials, some in body, and some in mind, but grace and strength is promised to all the Lord's family, and shall be given.

We arrived at Bristol about seven o'clock, and at Clifton by half-past. The scenery here was *grand* at Christmas, it is now *beautiful*. We have *here* a drawback to our pleasure. Our dear friend is too ill to take part in anything exciting, and has had to go to Bath to be quiet, and drink the waters. We are received with the greatest kindness and attention. At prayers to-night, I gave a short exposition of the first few verses of the 111th Psalm, and we sung Hymn 3rd. "Glory to thee," &c.

On Wednesday morning I rose between four and five: it was a splendid morning. Took a walk on the Downs. We breakfasted at half-past nine, and then the servants came in to prayers: read part of John xiv., and expounded a little. I received a letter from Mr. W. which relieved my mind as to next Sunday; also one from Mr. P. who cannot help me on the 30th. Wrote seven letters and went out for a delightful drive.

This evening I went to take the service at ST. MATTHEW'S CHURCH, KINGSDOWN. The congregation

amounted to nearly three hundred people; the church was very warm. I had a sweet meditation on the second lesson, Gal. iii. before I went to church, and preached with some liberty from verse 29th. "*And if ye be Christ's, then are ye Abraham's, and heirs according to the promise.*" The design of the apostle was to bring them off the forbidden, unsafe foundation of their own obedience, and to cause them to trust entirely to the Lord Jesus. He shews that Abraham, unto whom all the promises are made, and with whom God entered into the covenant of grace, had all these blessings given to him *freely*, and winds all up by proving that the same blessings are given to all his people in Christ.

1. He says, "if ye be Christ's," that is, supposing your *faith* to be a *living* faith, your *profession* to be *possession*, your *outward acts* to proceed from an *inward, powerful, principle*, then are you Abraham's seed, *the seed* promised and blessed; but how do we become Christ's in the sense in which the apostle here speaks? He tells us in verse 27, as many of you as have been baptised into Christ, have put on Christ. It is then in *Baptism* that we become Christ's, as the branch grafted into the vine, the *lively stone*, built up on the *living stone:* but do not misunderstand me, that is *not baptism* that is outward in the flesh, any more than that is circumcision which is outward in the flesh. *Baptism* is the soul transforming work of the Holy Ghost, called quickening, converting, new creating, regenerating, grace; as the branch grafted into the vine henceforth derives all its nourishment from that tree, so does the soul grafted into Christ receive all his strength for obedience from him.

2. Those who are Christ's are heirs with faithful Abraham, heirs of God, and joint heirs with Jesus Christ. To an heir belong great privileges, not only that the inheritance becomes his at a certain period, but, meanwhile, during his minority, he has provision for his support, education suitable to his rank, and guardianship; so with God's children, *he* will feed and clothe them, he will teach and instruct *them, he* will guard and guide them, his eye is ever *upon them,*—his hand leads,—his arm upholds them.

This during their minority, but, when they come of age, and enter into the possession of their inheritance,

> "After death their joys shall be
> Lasting as eternity."

3. The heirship and the inheritance are both by *promise*, by *grace*, not by works. This promise is *full*, comprehends all to be done, all to be known, all to be enjoyed; it is *unconditional*; it is *certain*, and *sure*, to all the seed.

On Thursday morning rose at about half-past five, wrote till eight, then went out for a walk on the downs; this is a most delightful walk—you look over the river Avon, (which lies beneath you perhaps fifty or sixty feet), into the county of Somerset; the opposite bank of the river is sloping and covered with trees down to the water's edge, clothed in beautiful green; the grass on which we walk is short, and soft as a carpet; there are footpaths and walks in all directions for miles; far away in the distance is the broad river Severn, and farther still, the sea. The Avon seems a narrow, small river, but at high water, heavily laden vessels go right up to the port of Bristol. Here we breakfast late, so, after writing two hours, I have plenty of time for a walk before breakfast. After breakfast, I took a walk into Bristol, and called at several places; went to see an old college acquaintance, who is a curate here. In the evening, we went about five miles from Clifton. It is a beautiful spot, nature and art have combined to make it a most delightful residence. You may judge of its situation when you hear that from one part of the grounds twenty-seven churches can be counted. It has long been unoccupied, except by servants. We got back to Clifton to tea, at about nine o'clock. Now, at all events, I am resting from the fatigues of the last half-year, doing nothing but looking about me, and breathing the pure, delightful air of Clifton.

On Friday morning, I arose soon after five, and wrote till eight; we then went out for our morning's walk, descended from the high ground of the downs to the water side, and were positively astonished at the perpendicular height of the rocks, which are one hundred and fifty feet, instead of forty feet, above us,

and from the top of one of these, if you recollect, a young lady fell, and was dashed to pieces: it positively made *one* shudder to look at it. After breakfast, I wrote several letters, and then went out again. We dined at three, and between five and six set off for the pretty village of H. It is a delightful place—the church and parsonage, the churchyard, and gardens of the rectory, altogether beautiful; I *never* saw a prettier place. In addition to these, there is another object of attraction, the B. hamlet, and this is like fairy land; you enter by means of three or four steps into a large and beautiful lawn, entirely hidden from the road. The shape of this lawn appears to be almost like a figure of eight; all around it is a nice gravel walk, and on the other side the walk are small gardens—kitchen and flower gardens, and in each stands a cottage,—no two alike,—they are pretty *ornamental* cottages, and they are also useful, containing a parlour, a kitchen, scullery, and two bed-rooms; to each there is a sort of alcove, though each differing in shape, and under this, a nice long seat; the gardens are filled with flowers, and climbing roses and honeysuckles cover and adorn the fronts and sides of the cottages. These are the habitations of persons in the decline of life, who reside here *rent free*, but they are not, strictly speaking, the poor, as they must have twenty pounds a year to be eligible. Mr. H. of B. is the gentleman who fills up the vacancies as they occur. They were built by his father, the plans being drawn by a famous architect of the name of Repton. There was an old woman of eighty-nine years of age in one, and there is only one man at present in the whole ten. We got back to Clifton soon after nine o'clock.

On Sunday, 23rd, I had a very easy day, rode to church morning and evening, and preached with a good deal of liberty and comfort in my own soul, to very tolerable congregations. Immediately after each service, I wrote down the heads of the sermons, which I now enclose, and remain,

Your affectionate Pastor,

A. H.

HEADS OF THE MORNING SERMON, ST. MATTHEW'S KINGSDOWN, JUNE 23RD.

Psalm cxii. 4.—"Unto the upright there ariseth a light in the darkness."

In the scriptures of truth we find it clearly stated, that "the Lord's portion is his people," and we find it also as the language of the church, "the Lord is my portion;" there is then a mutual satisfaction and delight on the part of Jehovah and his church. As with husband and wife—the wife is all the world to her husband, and the husband all the world to his wife, so it is with Christ and his church; *he* says, with her he is satisfied, and *she* says, "whom have I in heaven but thee," and "Christ is all." Yet the Lord's people are subject to changes while here below,— no road without a stumbling block, obstacle, or rugged rock in it,—no day without a cloud,—no day without a conflict. You will perhaps say, how can it be? if the Lord be their guide, why not remove stumbling blocks? if he be their guard, why not overcome all their enemies? why not grant perpetual sunshine? But it is of *faith* that it might be by *grace*, for if no change, no trial, no temptation, no warfare, we should not be hanging on his arm; if no cloud, we should need no faith to see through the cloud and endure as seeing him who his invisible; thus the Lord sends the trial, and he sends the faith to endure it, to conquer, and to triumph; and this portion from which my text is taken, is given, first to shew that your state is foreseen.—that you are not the only one in these circumstances, and that provision has been beforehand made for you, "*unto the upright there ariseth*," &c.

I propose to speak, first, on *the upright;* second, his *darkness*, the state in which the Lord's people often are; third, the *certain* declaration, there *ariseth* a light, for as surely as the sun setting, as it is termed, to-night, will arise to-morrow, so it is certain that a light ariseth, in the darkness, to the upright.

1. Who then are *the upright?* The Lord's people are spoken of in his word, sometimes according to what they are in themselves, *sinners*; sometimes

according to what they feel themselves to be, *poor and needy;* sometimes according to God's purpose concerning them, *the elect;* sometimes from their faith, *believers*; sometimes from the fruit of their faith, *godly;* and sometimes from what they are in the sight of God in Christ, *righteous, upright,* and this perhaps is most liable to be misunderstood, because we are naturally so prone to think our uprightness or righteousness is to be found from ourselves, or some inherent work, or work of the Spirit in them; but this they never can find, *wandering thoughts, proud and petulant feelings, vain imaginations, sinful and sensual desires* disturb them at all times, and they cannot find any such righteousness or uprightness; they are therefore tempted to conclude they are not *the upright.* But now, if we compare this with Isaiah l. 10., we shall find the same persons described as having the *fear* of the Lord. You know whether you have the fear of God before your eyes, whether you tremble at God's word, whether you fear to offend against a kind, indulgent, heavenly Father. Again, these persons obey the voice of his servant, they walk according to his holy word, and in the footsteps of their Redeemer, —they obey God's word, not perfectly, no one but Jesus ever did; yet, they have a willing mind, and it is accepted not according to what we have not, but according to what we have; it is not that which can recompence God for what he gives, but our *peppercorn* as acknowledging that all we have, and all we are, is by his free favour. Again, turn to Isa. liv. 19. you find that after the Lord has been enumerating various blessings which he bestows on his children. He says, "this is the heritage of the servants of the Lord, and their righteousness *is of me,* saith the lord." Now, these are the *upright*; they know that the name of the Saviour is Jehovah Tzidkenn, the Lord our righteousness; they say with David, Ps. lxxi. 17., "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only." They point to Jesus as their law fulfiller; in him they stand perfect and complete before the throne of God, *nothing* laid to their charge, for they are *upright* IN

HIM. Now this is irrespective of their *character or conduct,* or *their feelings,* it is a completeness in Him, yet though neither their character nor conduct makes them more acceptable to God, nor would it if they had all the labours of Paul, the loveliness of John, the fervency of Peter, and all the obedience of all the prophets and patriarchs put together; yet their acceptance with God has a good deal to do with their character, conduct and feelings, what is to keep down pride, petulance, selfishness, rebellion, anger, &c., but the remembrance that we are children of light, and desire to walk as such—heirs of God, and desire to live according to the inheritance to which we are chosen and redeemed. And what a mercy to know that while our God has given us a righteousness in which we can appear before Him, he also keeps us righteous in the sight of the world in a way of external obedience. How was it with Daniel? raised to eminence under Darius, his enemies became jealous; they watched him attentively, examined, as with a magnifying glass, all his actions to detect the least flaw or dishonesty, but what was the result? Nightly, after their daily scrutiny, they were obliged to say, we find no fault in him, except it be concerning the law of his God. Oh, what a mercy to be so kept that men can say nothing against you, but he is too strict in his religion! this we should pray for, we cannot keep ourselves a single moment.

2. Now the upright are sometimes in *darkness;* some of you, perhaps, may say I know not what this means, for we are all in darkness at night, especially winter nights, and probably in that sweet collect, "*lighten our darkness,*" &c, you have thought only of the absence of the natural sun, but something more is meant,—it is spiritual darkness, such as when the soul cannot see its way, when it cannot read its title clear to mansions in the skies, when it cannot read the records of the Saviour's love—*his* name in the prints of the nails on the palms of his hands—when he cannot read his own evidences, nor see whose livery he has on. It is darkness when he cannot see his way in providence nor in grace. As a traveller in a dark night is liable

by a wrong step to go into a ditch, or knock his head against a post or a wall, so it is with the upright in darkness, he is afraid to move; the exhortations are to *stand, sit,* or *be still,* but it is the hardest thing imaginable for human nature, for a person of an active mind and active habits to be still;—to cease from doing, and sit quietly is the most difficult lesson we have to learn, yet it must be learnt; all scripture says, *wait, wait, wait,* wait upon the Lord, and he shall renew thy strength, wait upon the Lord, and there "ariseth a light in the darkness."

3. *What is the light?* It is the light of truth which dawns into the soul, the light of life, light *from* the word, and *through* the word to see that our God's *love* is *unchangeable,* his *covenant unalterable,* that amidst all our variations he changeth not; that though we deny him, he cannot deny himself; though we believe not, he abideth faithful; and this creates the light of love; our love burns stronger, our hope is more solid; we can and do say with the poet,

> "Loved of my God, for him again
> With love intense I'd burn;
> Chosen of Him ere time begun,
> I'd choose him in return."

Nothing but the truth of God's word can accomplish this; and nothing but the Spirit of God can make that word effectual, so that it may come with power to our hearts. May he vouchsafe that blessing for his great name's sake.

HEADS OF EVENING SERMON, ST. MATTHEW'S KINGSDOWN, JUNE 23RD.

Eph. i. 13, 14.—"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession."

LET us notice, that in the whole of this chapter, which has been read in the course of this evening service, there is distinctly marked out an onward progress in the knowledge of divine things; for although

he was writing to a church to whom he had no occasion to administer reproof; to those whom he reminded of their election *in Christ*, (v. 4.) their being blessed with all spiritual blessings *in Christ*, (v. 3.) their predestination to the adoption of children *by Christ*, (v. 3.) their acceptance *in the beloved*, (v. 6.) their redemption by Him, (v. 7.) and in these verses, of the sealing of the Holy Ghost; yet you will find that even for these in v. 21 and 22, he prays, that the eyes of their understanding being enlightened, they might know what is the hope of their calling, &c., there is always more to be known of Jesus and his great salvation. In the verses of my text he also describes the gradation whereby they were brought to their then present standing in Christian experience. The things spoken of, arranged, not as the words are in my text, but as the events took place, are briefly these.

I.—*The preaching* of the Gospel.

II.—*The hearing* of it.

III.—*The trusting* in Christ.

IV.—*The sealing* of the Spirit of promise.

V.—*The abiding* of the Spirit of promise in their hearts as an earnest until the redemption of the purchased possession, &c.

1. The glorious gospel of the blessed God, is glad, or good, tidings, this is the good news concerning Jesus Christ. From a comparison of Isa. lxi. 1. 2. with Luke iv. 18., &c., you will see that the word in one place translated gospel, is in the other, glad tidings. This shews the real meaning of the word,—glad tidings of a Saviour for the lost, a good physician for the spriritually sick, a restorer of sight to the blind, a healer of every disease, one who is ready to bless, who can bless, who will bless. It is the gospel of your salvation, the gospel by which as an instrument you are saved, not the gospel of your salvability to tell you that you *may* be saved if you will, not a proclamation of a Saviour who *would* save you if he *could*, but *can't* because you *wont*, but a gospel which declares, "Israel SHALL be saved in the Lord with an everlasting salvation." But who are the preachers of this gospel? not angels, for since the "herald an-

gels" sung the glad tidings of the birth of our Immanuel, no angel has been employed, (if we except the visions at Patmos), to proclaim gospel grace to sinners, but St. Paul says, we have this treasure in earthen vessels, that the excellency of the working may be of God, not of ourselves. The preachers of the gospel are men of like passions with yourselves, men in whose hearts there is the same deceitfulness and desperate wickedness as there is in your own; and allow me to tell you, that your hearts are "deceitful above all things, and desperately wicked," (you will excuse my plainness of speech, I speak scriptural truth in scriptural language; if I do not, receive it not, reject it), men who have to contend with the same evil, corrupt, and sinful inclinations, and can testify of the power of the grace of God to overcome them,—men, who having tasted of the blessedness of pardoning love, can testify of what they have tasted, handled, and felt of the word of life. Observe St. Paul's declarations on this head. In Gal. i. 15., he says, "When it pleased God who had separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen immediately I conferred not, &c." Again, in 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom, I am chief;" and a little lower down, "for this cause I obtained mercy, that in me first, Jesus Christ might shew forth a pattern of all long-suffering to them that hereafter might believe." Again, 1 Cor. xv., "By the grace of God, I am what I am," and Eph. iii. 8., "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ." Thus the qualification for speaking to others, which commends our message to others, is, that we are by nature the same as them, but by grace we can testify that God is love, that Christ is a complete Saviour, who *hath* saved *us*, and *called us*, with a holy calling. We can tell you that Jesus is all that the scriptures represent him, for we have proved him so to be.

2. *The hearing.* After that ye heard,—faith cometh by hearing,—we preach, you hear; if you come not to the house of God to hear, in vain we preach; observe, I speak now of God's ordinary way of saving sinners. I say not that he does not go out of this way at times to bring in his elect people, but I speak now of the general method whereby souls are brought to trust. Some are determined not to hear. To illustrate this, I can relate a remarkable *fact.* In a certain village in England, during the last century, there lived a faithful earnest minister, and in the same parish there lived a man who, year after year saw his neighbours and strangers flocking to the house of God, to hear the words of this life, but who determined that he would not hear the methodist, as he called his minister; but on a certain occasion, when there was a charity sermon to be preached, and some additional singing presented an attraction, he determined to go and hear the singing, but to leave the church before the sermon commenced; but *providentially,* the church was so full, and he so wedged into the pew, that he was obliged to remain; still, he determined not to hear, therefore, thrust his fingers into his ears; but *providentially,* an insect alighted on his cheek, and to prevent its stinging him, he withdrew one of his fingers to brush it off. At that very moment, the preacher's voice was heard uttering the words of his text, "he that hath ears to hear, let him hear." With the words, conviction entered his breast that God had given him the faculty of hearing, he was not deaf as some poor creatures were, but he was determined not to use that faculty in listening to the message of salvation by his grace. During the whole of the sermon he sat quietly, and listened attentively, and when he returned to his home, it was to read and pray; he became an altered man; lived and died a pardoned sinner, and a triumphant believer. How many persons there are who, though they come to church, yet determine *not* to hear the arguments or declarations of the preacher; but the Ephesians heard, and then it follows

3. *They trusted.* Had they not trusted, what would

it have availed them to hear, what would it profit them to know the doctrine of eternal election, complete redemption, effectual calling, doubtless you have replied in your own minds to my series of questions, *nothing!* it would profit them nothing, and thus also you have decided concerning yourselves, unless you are trusting in Christ, preaching, hearing, reading, profits you nothing; but they trusted in Christ,—would they have trusted in Him if they had not felt their need of a Saviour, would they have trusted their sin-sick souls in the hands of this good physician had they not been sure that he was mighty to save; they had heard, and the gospel came unto them not *in word* but *in power*, and in the Holy Ghost; it came in power because it came in the Holy Ghost, and they trusted in him because though they did not know the depth of their misery, the extent of their sinfulness; they saw and felt enough of their sins to know that without him they could not be saved, and though they did not know the fulness and completeness of his salvation, they saw that there was hope for them in Him, and thus in the language of the poet they trusted him because they felt as he did who said,

> "And if I die with mercy sought
> When I the King have tried,
> This were to die, delightful thought,
> As sinner never died."

4. And after they believed the record, and trusted in Jesus, they were *sealed* with, or by, the holy spirit of promise, the promised Holy Ghost, promised in the old Testament, through Isaiah, through Jeremiah, Ezekiel, and Joel, promised by Jesus himself as the *comforter, teacher*, and *remembrancer* of the church, who abides in them for ever. For his miraculous influence and extraordinary gifts the disciples were to wait, and did wait till the day of pentecost, but for his ordinary influences his teaching of his church, we are daily to wait in expectation of his grace; this sealing is what we must have, that we may have comfort; it is the assurance of our individual election, redemption, the witness that we are born of God; as seals are affixed to deeds to make valid, and assure us of their validity, and as a seal is affixed to anything to make it sure, so this work *of the spirit* in the heart assures us of God's faithfulness

and favour, and of our security to eternal life.

5. This sealing is also herein represented as the *earnest* of our inheritance until the redemption of the purchased possession. Here we are strangers, in a strange land we are "going home," and while we are here, we have the earnest of home within us. Christ will come again to take to himself his kingdom, and reign to make up the jewels in his diadem, and until that time, we who are sealed have an earnest, a measure of that joy which we shall have when we awake in his likeness, and see him as he is, when we shall revel in the full sunshine of the forgiveness of sins, and delight in beholding our blessed Redeemer face so face. As a stranger, may I ask, do you know anything of these things? May the Lord bless his word to communicate knowledge to the ignorant, and increase it to those who do know him.

ON THE PERSONALITY, &c., OF THE HOLY GHOST.

How he assists them in Prayer, making intercession in them according to the will of God.

PRAYER is the breath of the new-born soul. It is the breathings of the Holy Ghost within him. It is the *very essence* and elixir of *grace*. The Holy Ghost is the author of every spiritual desire, aspiration, and outgoing of heart ofter God. We read of praying in the Holy Ghost. (Jude 20.) He is emphatically styled "The Spirit of grace and of supplications." (Zech. xii. 10.) It is he who gives us to see and feel our wants, and to make them known at the throne of grace by prayer and supplication. It is he who indites both matter and manner. It is he who helps us to offer up our requests with energy. It is he who leads into real fellowship with the Father and the Son in the ordinance of prayer and praise. Hence the apostle says, "I will pray with the Spirit, and I will pray with the understanding also. I will sing with the Spirit, and I will sing with the understanding also." (1 Cor. xiv. 15.) We read of the communion of the Holy Ghost. It is

he who leads us into fellowship with the father, in his everlasting love, and into fellowship with the Son, in all the blessings and benefits of his salvation; and the consolations which flow into our souls therefrom, are through the communion of the Holy Ghost. When we survey in the light of faith the work of the Holy Spirit in its whole process within us, and upon us, we have full and indisputable evidence of his personality, Godhead, power, and almighty energy. The work of grace within us, the upholding of it, and the carrying on of the work of faith with power in our hearts, fully prove that he is co-equal with the Father and the Son. His presence with his people in prayer, his assisting them in private, in family, in public prayer, the communion he admits them into with the Father and the Son in their observance of the ordinances of baptism and the Lord's Supper, in hearing, preaching, reading, and meditation, are blessed proofs of his infinity, omniscience, and omnipresence. I think in no part of his work of grace his love to the elect is more fully discovered, than in his leading and directing the hearts of the called and regenerate in pouring out their hearts unto the Lord. This is indeed done inwardly, secretly, mentally, and vocally. But it is always the fruit of his own anointing, and sometimes it is with groanings which cannot be uttered. He proves his co-essentiality and co-eternity with the Father and the Son, by giving his regenerate ones, a most blessed acquaintance with the ancient and everlasting transactions between the Father and the Son, by giving them to rest for their salvation thereon, by giving them to love the Father for his free love to them in his dear Son, and by leading them to view over and over by faith, the heights, and depths, and lengths, and breadths of the love of Christ which passeth knowledge. This warms their hearts, raises their affections, and endears the matchless Jesus unto them. They apayproach him on the throne of grace as the glorious mediator, believing his work to be a finished salvation, and that he is the Lamb of God, who hath "finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness." The belief they have of his efficacious sacrifice *and bloodshedding*, discharges their consciences of the

guilt of sin, and produces therein the peace of God. The apostle gives us a most divine exhortation founded on these immutable truths, to approach the throne of the heavenly grace. "Having therefore, brethren, boldness (or liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. x. 19, 20, 21, 22.) The Holy Spirit conveys with it life, light, power, and energy to the mind. Faith is quickened, hope increased, and love inflamed. "The virtue and efficacy of Christ's sacrifice are apprehended. The mind perceives and believes the perfection of it. The conscience is at peace in believing that the blood of Jesus Christ cleanseth from all sin. Body and soul being purified and discharged from the imputation of all guilt, and washed in the fountain of the Redeemer's most precious blood, the believer draws nigh unto God in full assurance of faith, that the work of Christ is everlastingly acceptable to the Father, and that he is at peace with him through Jesus Christ our Lord. And through the grace of the Holy Spirit he enters into the holiest with his petitions, has freedom and liberty to speak out his whole heart, and to pour forth his soul in desires and requests to the Lord. And thus he hath the experience of what the Psalmist saith, "Blessed is the man whom thou choosest, and causest to approach unto thee." (Ps. lxv. 4.) The Holy Ghost assists believers in prayer, making intercession for them according to the will of God. This is declared by the apostle in the following words. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for the saints according to the will of God." (Rom. viii. 26, 27.) In nothing do the saints and children of the most high God need the Holy Spirit's grace, assistance, and presence with their souls more, than in their addresses at the throne of grace. They know indeed that God in his nature, persons, and perfections, is the object of worship, and that they cannot come to

Father but by the Son, as the alone mediator, and their access must be by the Holy Spirit. These truths are deeply inlaid in their souls, and inscribed on their hearts by the Lord the Spirit; yet such are the various and varying circumstances, temptations, corruptions, darkness, deadness, wanderings, coldness, and distresses of the called people of God, that they are often shut up in their frames, cold in their affections, dead in their hearts to God, and the things of God. So that they know not at times what they should pray for as they ought. Here the Holy Spirit's grace is most gloriously and divinely displayed. When the believer feels most of his own spiritual deadness and inability, experiences more deeply than ever before the sinfulness and corruption of every part, sense, member, feeling, faculty, and affection of the body of sin and death, the Lord the Spirit stirs up groanings in the mind which cannot be uttered. The soul prays silently, without a voice, most ardently and fervently. He is not able to express fully what is conceived in the mind, how great his burdens and wants are. The holy Ghost suggests to the believer such thoughts of God's everlasting mercy, of Christ as the intercessor and advocate, as increase the holy importunity of the soul in its self-loathing and groaning under the views and sense it has of its inherent sinfulness and spiritual death. The Holy Spirit bears up the mind under all its weakness, and fills it with devout fervour in lively feelings and inwrought prayer, such as no words can ever express. The heart of God is so set open to his views; the person, love, work, and offices of Christ are so brought to his remembrance; and the promises so suitably applied to the believer's present case, as lead into divine fellowship with God the Father and his Son Jesus Christ, and give relief to the heart. In this way and manner the Holy Ghost assists the real believer in ptayer, and produces spiritual groanings in him which cannot be uttered in any form of words, because they infinitely exceed them, being the breathings of the Holy Ghost in the renewed soul. And he maketh intercession for the saints according to the will of God, which he is fully acquainted with. As he leads them to plead at the throne, the promises which are suited to *their* present cases, so this is according to the will of

God. The Holy Spirit knows the whole case of the believer. He knows the whole heart of his heavenly Father towards him. He knows the prevalency of Christ's intercession in heaven for him. He knows the believer's interest therein. And he leads him into some precious discoveries thereof. "He who searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." This is a most glorious proof of the Godhead and immensity of the eternal Spirit, and his coequality with the Father, who, as he searcheth the heart, knows the mind of the Spirit in all the breathings, inward groanings, and desires of the soul in prayer. The Holy Ghost directs in prayer what to say, and assists in the performance of it. It is offered up, through his divine energy, in the exercise of faith, on the person and priesthood of our great high priest, Jesus the Son of God, in whom we approach the Father, who accepts both our persons, prayers, and praises in his beloved Son, who presents our spiritual services before the Three-one, perfumed with the odour and fragrancy of his most precious mediation. And from him we receive answers such as prove our cry is come up into God's holy dwelling place, even into heaven. I would suggest that as the person, death, and intercession of Christ are the foundation of all our confidence and access to the Father, so all our true and spiritual worship in prayer, praise, and meditation, is the fruit of the Holy Ghost, who dwelleth in us, and who is the Spirit of grace and supplications. And thus I close this section, how the Holy Ghost assists in prayer, making intercession for the saints according to the will of God, praying it may lead the mind to apprehend the exceeding rich, free, and sovereign love of the Holy Spirit, expressed in this agency of grace, who is an intercessor, and who performs his office in us, making intercession for the saints according to the will of God. So that the elect have Christ acting the part of a powerful intercessor on their behalf in heaven, and the Spirit of Christ making intercession for them on earth, assisting them to come with outcries to their heavenly Father, surely the love of the Holy Ghost in thus assisting them to come with outcries to their heavenly

Father,—surely the love of the Holy Ghost in thus assisting saints is ineffable. He leads into a knowledge and experience of the love of the Father and the Son, and gives believers real enjoyments thereof. Bless, O Holy Ghost! what is contained in this section, so far as it may increase thy own praise, and thy people's benefit. Amen.

THE CHURCH OF GOD, *ADOPTED.*

PERSONS adopted into a family, were, according to ancient laws entitled to all the privileges, and subject to all the restrictions which children of the same blood could claim as their inheritance. Agreeable to this well known transaction in common life, God is represented as the great adopter of those who are brought into the bond of the covenant, and made partakers of its blessings. They were once of another family, or rather of no family at all, being like *Cain*, vagabonds, fugitives, wanderers, in the mental sense, upon the wilderness of this earth, *in a solitary way, finding no city to dwell in;* but God, who is rich in mercy, took them from this fearful state, adopted them into his family, and provided for them accordingly. He found them filthy, but he made them clean; he knew them to be enemies, but he turned them into friends; he gave them the spirit of his children, filling their hearts with love and gratitude to himself, and with cordial affection to all that belong to him.

They could not, being enemies, adopt themselves; they had no more inclination than power for any such blessing. The design, the act, the accomplishment, were altogether of JEHOVAH, who foreknew them, when to no creature they could possibly be known, and foreordained them to be saved by that immaculate Lamb, who, for their sakes, in the purpose and sight of God was a *Lamb slain from the foundation of the world.* These are *the brethren beloved, who know their election to be of God;* and to these, *the gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance.*

This great truth the men of the earth cannot understand or commune with, and therefore seek and expect no interest in it. But it is the clear and sweet voice of that unerring wisdom, which is justified of all her children. The creation of the world itself is not more expressly revealed than this adoption of the children of God from among the men of the world. The scorn of the multitude demonstrates that they have no apparent interest in the thing; and their having no interest proves, if there be such a matter as salvation, that *the few who find it*, must have found it according to the choice or adoption revealed in the scripture, and enforced from heaven.

But wherefore wert thou chosen and adopted, O my soul; while many to all appearance better, or at least not possibly worse by nature than thou art, have been neglected or left? What reasons canst thou perceive in thyself, why the Lord should set his love upon thee, and not upon thy neighbour or thy friend, who perhaps have not erred and strayed farther or so far from him? Why was one blaspheming thief taken for an heir of salvation, and his fellow, not worse than himself, left to perish in his sins? Why was the harlot *Mary Magdalene*, who was possessed completely by the devil, accepted to grace, while many of the chaste and sober matrons of *Israel* found no regard? Why were the learned, the devout, the scrupulous *Pharisees* sentenced to wrath, and the ignorant fishermen, the extorting publicans, the careless sinners, reclaimed and saved? Lord, I can give no reason for all this conduct of thine, but what thou thyself hast been pleased to give. *Even so, Father, for so it hath seemed good in thy sight!* ALL must have perished but for thy mercy; it is of thy free grace, and according to thy sovereign will alone, that ANY *are plucked as brands from the burning*. They must have been consumed with the rest if thy power had not rescued them from the fire. Keep me then, O my God, from nice inquisitions, or rather from presumptuous determinations upon the motives and rules of thy conduct, which thou hast not revealed, but cause me meekly to submit to the conduct itself which must be holy and good, because it is thine.

O may I be thankful with *the generation of thy chil-*

dren, for finding the tokens of thy blessed adoption upon me. May I cherish them in my heart. May they be considered as my true riches and estate. May they lead my soul to humble and hearty adoration of thee, and to full resignation of all I am and have, to thy righteous and all-governing will, Let me wonder and admire with tears of joy and with the most glowing sensations of love, that thou shouldest condescend to save and to adopt me, a creature in myself altogether vile and impure, helpless, and forlorn. It was thy doing, and thine alone, and it is marvellous in our eyes. But that thou shouldest design for me, and by thy holy word assure me that thou hast designed also, not merely a deliverance from sin and from hell, but a crown of glory, a kingdom prepared, a royal priesthood, an everlasting throne, and all these as my own unalienable inheritance, incorruptible, undefiled, and unfading.

Lord, what can I more say, or how shall I think of this without rapture and awe! Touch my heart as thou didst the heart of thy servant *David*, and cause me, like him, to sing with a melody beyond the reach of sounds. *Blessed be thou* JEHOVAH *the* ALELIEM *of Israel, our Father for ever and ever. Thine,* O LORD, *is the greatness and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine, thine is the kingdom,* O LORD, *and thou art exalted as* HEAD *above all. Both riches and honor come of thee, and thou reignest over all, and in thine hand it is to make great, and to give strength unto all. Now, therefore, our* GOD, *we thank thee, and praise thy glorious name.*—1 Chron. xxix. 11, 13.

THE FIRST TWELVE YEARS OF MY MINISTRY.

MY DEAR FRIEND,

YOU have traced with me the dealings of God with his unworthy servant during upwards of eight years, and have observed the many striking ways in which he *hath* suggested plans, and given strength and wisdom *to* carry them out; in perusing the following lines you

will see the same grace, wisdom, and strength exemplified in a new, and for us, at that time, vast undertaking. But his grace is sufficient, and has been manifested to be so "all my journey through," so that I can always sing, or have always cause to sing, "of mercy and judgment." I will not occupy your time, however, by any long preamble, but proceed at once to copy from the Diary; my extract commences with

1841. July 4th, Sunday.—Our school is crammed full, we have 171 girls, and 154 boys.

Monday, 5th.—Mr. J. and I having consulted together, have resolved that we must have more room for the Sunday scholars; we have waited this evening on Capt. D. and asked him to give us a piece of the waste, not far from the church, to build a new school on; he consented to give us the piece we asked for, and five guineas towards the building. This we considered a good beginning.

To-night, our conversation was on Matt. xvi. 17, 18. Thou art Peter, &c. The following is the substance of the views entertained on this passage. The rock on which Christ builds his church is himself, but here it means the confession of faith which Peter had made, and which is called the foundation of the apostles and prophets. The keys of the kingdom of heaven, not some thing peculiar to Peter or the apostles, but *the preaching of the gospel*, by which God's people are introduced into a state of Christian fellowship and privileges; Peter was the first who preached the gospel to the Jews, (Acts ii.), and to the Gentiles, (Acts x.); binding and loosing simply denotes the effect wrought by preaching, (2 Cor. iv.), a savour of life unto life, &c.

Tuesday.—The builder came and measured the ground for the school, he is to let us have an estimate of the whole cost on Thursday. In the afternoon, with some friends, walked over to Chowbent to see the new schools; they are of the same size we wish ours to be, but cost £770., then to Leigh, where they are building schools much larger, which will cost but £800.

At the teacher's meeting this evening, the proposed

erection was named, and they are all delighted with the thoughts of it, *if* the funds can be raised.

Wednesday.—This evening I met a friend or two to talk about the proposed schools, but they are very low about it, thinking it quite impracticable, so I had to strengthen their faith, instead of being helped.

Saturday, 10th.—We have agreed to hold a meeting of the friends of the school on Tuesday evening next, but I have already sent letters to different friends to solicit aid, and to-day received a letter from a very kind nobleman, a neighbour, who has promised £20.

Tuesday, 13th.—This afternoon, with my excellent friend Mr. J., arranged our plans for the meeting; prepared our book for a list of subscriptions, in which, we expressed the ground of our confidence, writing on the first page, "Our help is in the Lord;" we also determined not to adopt the worldly expedient of keeping some pages for large donations, and some for smaller, but that we would enter every subscription as it was obtained, whatever the amount. About thirty persons attended the meeting; there seemed to be but one feeling amongst them,—a new school must be had. It was arranged that we would endeavour to raise funds to build two good rooms, each to contain 1200 square feet, and to leave no stone unturned. A committee was formed, and I undertook to go with one or other of the committee, as a companion, to call on every person in Astley, to solicit donations, and then to go to all our friends in the neighbouring towns and villages. The cost of the undertaking is estimated at £445. Subscriptions were entered into at once which amounted, with those already promised, to £64. When we broke up, Mr. — said, "I am afraid yet we shall never accomplish it," "but," replied I, "I am *sure* we shall."

Wednesday.—After breakfast this morning, Mr. T. accompanied me from house to house through one part of the village; we met with a kind reception, and all persons and parties seem inclined to lend a helping hand. The amount promised this morning is £6. 1s. 6d. I said *all* parties, but that is rather too general; one influential person said he would

give nothing, another that he would consider of it.

Thursday, 15th.—Out all day; one of the committee accompanied me in the morning, another in the afternoon. The kind feeling manifested by almost all the people, is quite astonishing.

Friday, 16th.—Out again all the day. All give something, according to their means, or their goodwill towards it. The total is upwards of £93.

Saturday, 17th.—Out again this afternoon. Had a long walk to the extreme end of the village. The subscriptions now amount to £101. 11s., besides work done by the farmers with their teams, worth seven or eight more; met the committee, and reported success.

Monday, 19th.—The subscriptions now amount to £128.

To-day I was obliged to leave home to fulfil a long standing engagement, to meet a few friends and brother clergymen at L.; arrived there about six o'clock. We had a pleasant and profitable conversation during three days, and I then went to Oxford to settle some business, and returned home late in the evening of Saturday the 24th.

Sunday, 25th.—One of my texts to-day was Psalm lxv. 4. I. A description of an individual in a state o blessedness, and the description is drawn from what God has done and is doing for him; he has chosen him, caused him to approach that he may dwell in his courts,—*now, by faith,—hereafter, really and locally*, &c.

II. The blessedness of this person: in life and in death, in sorrow, or in gladness, he has God for his Father and his friend.

III. His satisfaction,—satisfied with the goodness of the Lord's house; with the all-sufficiency and complete righteousness of the Lord Jesus.

Monday, 25th.—Our subscription now reaches £138. 9s.

Tuesday.—In the afternoon I went out with Mr. H., and we collected about five pounds. Mr. F., an attorney in Manchester, has promised ten pounds, and to do all the conveyancing without any charge

for his own professional assistance. He is a native of our village. This evening the committee met, and decided to have both rooms on the ground floor: each room will be 40 feet by 30, and about 400 square yards of playground to each.

Wednesday, 28th.—Received the following kind letter from the Bishop.

DEAR SIR,

MY numerous calls do not commonly allow me to subscribe to *schools*, but Astley may be made an exception if you will accept the small token of good will enclosed, £5. I presume that you have had separate communications with the Natl. Socy., but it did not appear on the face of the statement *why* a room was wanted for a school already existing.

I am, dear sir, faithfully yours,

J. B. CHESTER.

Saturday, 31st.—The committee met this evening, £146. 16s. have been collected, besides a promise of labour and materials, at least £14. more.

August 1st, Sunday.—A new month, week, and day begins; may it be the beginning of new hopes, new joys, new praises, and a new song. The day was gloomy but dry; my subject, in the morning, John xix. 48., "It is finished." What is finished? the work the Father gave him to do, (xvii. 4.), which was to finish transgression, make an end of sin, and bring in an everlasting righteousness,—the *type, the promise, the prophecy*, all *finished* in Him.

In the afternoon, John vi. 38. "I am that bread of life." 1st. How is Christ the bread of life? 2nd. How did he become so? How do we feed on Him, and enjoy him as such?

Evening, Eph. ii. 5. "By grace ye are saved." 1st. The people saved, *really*, from eternity, *experimentally*, by faith. 2nd. The method or cause,—by grace.

Wednesday, 4th.—Finished calling at all the houses in Astley for subscriptions for the schools.

Monday, 9th.—With a friend, and member of the

committee, went on through Bedford to Leigh, and obtained thirteen pounds.

Wednesday, 11th.—Went out with Mr. J. and Mr. S. to Bedford, Leigh, and Tyldesley, and got above twelve pounds.

Friday, 13th.—Went to Manchester among the manufacturers, in whose employ most of the operatives are, and other friends, and collected £12. 10s. The subscription now amounts to £204., besides offers of labour, &c.

Monday, 16th.—Had another morning out, and collected between four and five pounds.

Tuesday, 17th.—My brother has arrived. He is to undertake the building. He will make all the plans, and do everything in the best way, and moreover, employ all the persons in the village of the different trades, and labourers, and so on.

Monday, 23rd.—This morning, at six o'clock, we made a commencement, set several labourers to work digging the foundations of the schools. Collected two pounds more.

Thursday, 26th.—A grant from the Committee of Council of £200. towards the school, and a handsome donation of twenty pounds from Messrs Walker, of Manchester, made known to-day.

Friday, 27th —A ten pound note came to hand this morning, from Mr. Lyons, of Appleton Hall.

Monday, 30th.—The bricklayers began to-day in good earnest; the boats, loaded with timber, slates, &c., came up to-day, and I had to be very busy getting carts and horses together, to bring them to the spot.

Sepr. 1st.—The committee have met to-night, and agreed to alterations and improvement in the plans to the amount of £76. more. These were agreed to with very faint hearts, as it is thought we shall have great difficulty in obtaining it.

Thursday, 2nd.—The work advances rapidly; we had fourteen carts employed to-day, fetching bricks.

Saturday.—One of the committee who was not here the other evening, called this morning; he seems quite alarmed at the order given for the improvement in the rooms.

Monday, 6th.—Between breakfast and dinner time I walked above ten miles, but had six sovereigns given me by one gentleman, the only one I found at home.

Tuesday, 7th.—Spent the day at Lymm and Warrington; got three pounds for the school.

Wednesday, 8th.—The committee met to-night, but they were all very low but myself; they think we have gone too far, and would have rescinded if they could.

Thursday, 9th.—Mr. S. accompanied me, and we begged *four pounds* between breakfast and dinner today.

Friday, 10th.—Went to Manchester, could not find many of the friends upon whom I called at home, got two half sovereigns.

Tuesday, 14th.—Mr. J. and I had a day in Manchester; begged £11. 4s.

Wednesday, 15th.—Accompanied by Mr. T., I went to Bolton, called on several friends, and collected upwards of *fourteen pounds.* At the committee meeting to-night, friends seem a little inspirited.

Thursday, 16th.—Mr. H. and I went to Manchester, and succeeded in getting upwards of £12. Two other members of the committee went in another direction and got nearly *six pounds.*

Saturday, 18th.—This has been a very fatiguing day. Mr. T. and I set off at half-past seven, and walked to Bolton, called on Mr. W. as we went, and on several friends in Bolton; on some we called many times before we could find them at home; we, finally, left Bolton about half-past six o'clock, and arrived at eight to attend a committee meeting to decide whether the wall enclosing the playground should be of brick, or merely a fence made of paling flags: the former would be most expensive; we collected £8. 6s. When we arrived at Astley, found the roof on the new building, and two banners flying, on which, my brother had painted mottoes; one was, "Prosper thou the work of our hands," the other, "May this school be a lasting blessing to Astley." The men were at supper in the old school, having begged money to get

potatoe pies; the committee were serving them. About nine they came into my study, and agreed to have a brick wall.

Thursday, 23rd.—To-day, Mr. L. went with me round, over Walkden Moor, and to Worsley, to see one of the agents of the Duke of Bridgewater's trustees, from whom I succeeded in begging the material forming the old coal-pit *brow*, or bank, at the Henfold colliery; this will level the playgrounds, which lie in a considerable hollow.

Friday, 24th.—Superintended the removal of this rubbish, *four* carts, and *six* men.

Saturday, 25th.—Had *nine* carts and *nineteen* men to superintend.

Monday, 27th.—All day again employed in the same way.

Tuesday and Wednesday the same. It has been an expensive job, but we have got the playgrounds levelled; also, walked to Leigh to-day, and got £2. 5s.

Thursday, 30th.—Mr. J. and I walked to Worsley Hall, having heard that Lord F. Egerton arrived yesterday evening. We obtained an interview with him, and after asking us a few questions, and ascertaining that we required but sixty pounds to cover all the outlay, and fit up the schools, he said he would give it to us. Thus we are relieved from all further anxiety about funds, and all within the short space of ten weeks from the commencement.

The troubles of another sort which we had to contend with will come in my next letter, the present containing extracts from three months' diary.

Goodness and mercy hath followed us all our days.

Believe me, your aff. Br.,

A. H.

MOSES AND AARON.

THEIR SYNAGOGUES, SCHOOLS, AND HOUSES OF PRAYER.

THE word synagogue is from the Greek *to gather together;* and it is applied to all things whereof there

may be a collection. God standeth in the assembly of judges. But synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In Hebrew, it was called the house of assembly. The temple at Jerusalem was as the cathedral church; the synagogues as parish churches belonging thereunto. Concerning the time when synagogues began, it is hard to determine. It is probable that they begun when the tribes were settled in the promised land. The temple being then too far distant for those who dwelt in remote places, it is likely that they repaired unto certain synagogues instead of the temple. That they were in David's time appeareth; "they have burnt all the synagogues of God in the land," (Ps. lxxiv. 8.) And "Moses of old time had in every city, them that preached him being read in the synagogues every sabbath day," (Acts xv. 21.)

In Jerusalem there were four hundred and eighty synagogues, besides the temple, partly for Jews, partly for strangers; one for strangers was called the synagogue of the libertines, (Acts vi. 9.) Whence it had that name, whether from the Roman libertines, such as had served for their freedom, being opposite to those that were free born, or whether it were from a word signifying a high place, for as their temple, so their synagogues and schools were built on hills, and high places, because it is said, (Prov. i. 21.) wisdom calleth in high places; I leave to the judgment of my reader.

Out of Jerusalem, in other cities and provinces, were many synagogues. There were synagogues in Galilee, (Mat. iv. 23.), synagogues in Damascus, (Acts ix. 2.), synagogues in Antiochia, (Acts xiii. 14.), synagogues in Salamis, (Acts xiii. 5.), yea, their tradition is, that wheresoever ten men of Israel were, there ought to be built a synagogue. Their synagogues had many inscriptions; over the gate was written that of the Psalm cxviii. 20. This is the gate of the Lord, the righteous shall enter it. On the walls, these and the like sentences, "Remember thy Creator;" and, "*Enter* into the house of the Lord thy God in hu-

mility;" and, "prayer without attention is like a body without a soul;" and, "silence is commendable in time of prayer."

As the courts of the people before the temple were distinguished by a wall into two rooms, the one for men, the other for women; so in the synagogues, the women were separated from the men by a partition of lattice or wire work. In the synagogues the scribes ordinarily taught, but not only they, for Christ himself taught in them. He that gave liberty to preach there, was called the ruler of the synagogue. There was also a minister who gave the book to the preacher, and received it again after the text had been read. Christ closed the book, and gave it again to the minister, (Luke iv. 20.) This is probably him whom they called the minister or clerk of the synagogues.

Their schools were different from their synagogues. Paul having disputed for the space of three months in the synagogue, because divers believed not, but spake evil of that way, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus, (Acts xix. 8, 9, 10.) Their school sometimes is called a house simply, as appeareth by that saying, those eighteen matters controverted between the house of Sammai, and the house of Hillet, Elias himself could not decide, that is, between their two schools. Sometimes it is called a house of subtle and acute exposition. Here, points were more exactly and punctually discussed than in the synagogues or temple, whence they held it a profounder place for exposition than the temple. To this purpose tend these sayings. They might turn a synagogue into a school, but not a school into a synagogue; for the sanctity of a school is beyond the sanctity of a synagogue. And "that groweth from virtue to virtue," (Ps. lxxxiv. 7.), they interpret a kind of promotion or degree in removing from their temple to their school. In their temple, their sermons were, as it were, *to the people;* in their schools, *to the clergy.* As they had synagogues, so likewise schools, in every city and province, and these were built also upon hills.

There is mention of the hill Moreh, (Judg. vii. 1.),

that is, the hill of the teacher.

The masters, when they taught their scholars, were said to give, "Give unto the wise, and he will be wiser." (Prov. ix. 9.)

The scholars when they learned anything, were said to receive it. "Hear my son, and receive my words," (Prov. iv. 10.) Hence is that of the apostle, "This is a true saying, and by all means worthy to be received, (1 Tim. i. 15.), that is, learned. The like phrases of speech are in use among the Latins. Whether these oratories or places of prayer were different from their schools or synagogues I have not yet learned. That some of these were without the city proveth nothing, for so might synagogues and schools too. Epiphanus treateth of these oratories, but there he speaketh not one word to show the lawfulness of civil businesses to be done in them; could that be proved, a difference would easily be shown. Some say they were synagogues, others schools. Of this house of prayer, mention is made, (Acts xvi. 13.), in which, St. Paul sat down and spake unto women, which gesture intimateth rather preaching or praying; true, all gesture was in use for prayer, standing, kneeling, sitting. Abraham stood before the Lord, (Gen. xviii. 22.), that is, he prayed. The publican stood afar off and prayed, (Luke xviii. 13.) Whence by way of proverb they said, Were it not for standing, the world would not stand. Stephen kneeled, (Acts vii. 60.) David sat before the Lord, (2 Sam. vii. 18.), yet sitting when the speech is to the people, not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the temple, so at the gate of these oratories the poorer sort of people assembled to expect alms. Whence some use the word to signify an hospital. The Talmudists taxed the people's negligence in prayer, saying, they used three sorts of amen, and all faulty. A faint amen, when they prayed without fervency; a hasty amen, when they said amen before the prayer was done; a lazy amen, when they pronounced it at length, as if they were asleep, dividing the word a-men.

LET NO MAN SAY WHEN HE IS TEMPTED, I AM TEMPTED OF GOD.—James i. 13.

There is a way of speaking I have observed to be extremely dangerous, unsuspected sometimes of those who use it, though not without its influence on their hearts—a way of reconciling ourselves to our sins, our coldness towards God, and want of love to Jesus, to outward dereliction from our principles, and secret indulgence of favourite sin, by speaking of them as the necessities of our condition, or even as the arbitrary appointments of God for the exercise of our faith. It is so true that man remains a sinner as long as he remains in life,—so true, that a sinner unprevented will return to sin,—and so true beside, that it is by sovereign mercy, notwithstanding our evil nature, that we are brought at the last to glory, that the *danger* of these pleadings is not immediately perceived. St. James perceived it. He saw that men, that christians, were led away by their own desires, and enticed by the things around them into circumstances of temptation,—the temptation proved too strong faith in imperfect nature, and sin was the consequence. "Sin, when it is finished, bringeth forth death." If by mercy not death eternal, yet the shadows of a seeming death—deadness of faith, deadness of love, deadness of joy. But unmindful how they came into this condition, they laid the charge directly on their God; as if God had exposed them to the temptation—as if the evil nature that yielded to temptation were their misfortune, not their fault—as if the deadness and discouragement which followed it were the arbitrary withdrawing of God's countenance, and not the punishment; a necessary consequence of having set their hearts on something else. And thus, without being aware of it, all feeling of responsibility is got rid of. . . . . Man wrought his own sin, and his sin wrought his misery. The good and perfect gift that has come down from heaven to deliver him from both is without variableness in its nature, a shadow of turning in its designs. The fruits of it are holiness, and peace, and joy. All that contravenes,

all that opposes, all that overclouds this perfect and sufficient good, is of man's doing still. And while the believer *justly* charges the sin that burdens him to the nature he desires to put off, and the world he determines to renounce, he must beware how he becomes reconciled to it as an irresponsible necessity, otherwise he will cease to *loathe* it, and cease to *resist* it, and cease to *mourn* for it, and he will become careless of avoiding those places and circumstances that are likely to expose him to its temptations.—*C. Fry.*

AN ESSAY ON EXPERIMENTAL RELIGION.

THE grace and Spirit of the Lord,
To wind and water are compar'd,
The wind will blow where'er it lists,
And water's free for him that thirsts.

No tyrant yet presumed to tax,
Water and wind, whoever lacks
May freely each of these receive;
And without these can no man live.

Free works the Spirit on the soul,
None can command, and none control;
Hell cannot hinder, Earth can't buy,
He wills, and none can ask him why.

With God the Father, and the Son,
Co-equal, co-eternal, one;
They send, He goes, as sent; but still
He goes but only where he will.

Where'er He will, God's Spirit breathes,
The dying soul new life receives;
Oft leaves the virtuous pharisee,
And quickens sinners vile as me.

Like water, grace is free for all,
Who're made to hear the Spirit's call;
Come without money all that will,
Come all that thirst and drink your fill.

Those souls deceived by Satan are
Who would themselves for grace prepare;
Curst be the pride that swells so high,
As Christ and grace to think to buy!

All, all is free, divinely free,
Tho' ne'er so undeserving ye;
If God has given you a will,
Sure he will your desires fulfil.

JOHN RYLAND, Junr.

THOMAS HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

SEPTEMBER, 1850.

A LETTER TO MY FRIENDS.

BELOVED IN THE LORD,

I AM sitting down this evening to send you each a few lines as the Lord shall enable me, and I have at the present time, vouchsafed to me from above, a most blessed sense of the Lord's goodness and faithfulness to us, to me particularly; this is not from an absence of trials, for I have a large share of them at present, both as a minister and a Christian; yet I am ashamed to speak of them as a large share, so great is the power of God to raise me above them, but it arises from a sense of his faithfulness, and the truth of his blessed word, "all things shall work together for good." Not only does the *enlightened judgment* say so, but *faith* says so, and *love* says so, and *hope* says so; and thus there is no room in my soul at this time, for doubt, murmuring, or discontent; may the Lord keep his servant in this state.

H. J.'s note details what I call a *ministerial trial;* he says, "I have heard of a person whom we both look upon as a brother, who has said, he knows he shall go to heaven, and is assured he is of the elect, and yet he wallows in sin. Do not ask who it is, only, may God *keep* you faithful. I thank God you have not so learned Christ, and I have not so learned him. I am often miserable and sore wounded when unfaithful to my God, and do readily put my mouth in the dust when I think of my own *sin.*" Truly, my dear brother, if this report be correct, the man you name must be in a fearful state. I cannot conceive that our God would allow

any one of his dear family to be so awfully deceived; what! make his boast that he is on his way to heaven when he is bringing forth the fruits of evil, and wearing the livery of hell! No. No, it cannot be; if I know anything of God's word, or the teaching of God's spirit in my heart, it cannot be;—a child of God may be overtaken with sin, yea, he may be left to his own heart's devices to a great extent, but that very circumstance mars his spiritual joy, eclipses his sins, and clouds his view of heaven. I will not ask the name since you forbid it, but I will ask you to take care that he see this Magazine, and that his attention be called especially to this paper, and I herein and hereby affirm, that if any man *knowingly* live in a course of sin, or in the *habitual practice* of any thing that is forbidden in God's word, he declares as loudly as he can the love of God is not in him. I have always said, it is easy to hold the truth in the head, and walk inconsistently, may the Lord deliver both writer and reader from such *fleshly religion.*

R. F.—I would recommend you, and all my readers, to peruse the cover of each magazine; there is often a little information there, especially when I have promised to preach from home.

O. P. on looking would, I think, understand that the books mentioned ON SALE are mine; the fact is, I should like to part with a pile of books which I can do without.

A proposition has been made concerning the Christian Cottagers' Almanack for 1851, to allow a space, about the size of that occupied by the stamps, for *Parochial Information*, so that any clergyman taking four hundred copies might have the space filled up with information supplied by himself, without any extra charge, by taking the Almanack direct from the printer. He might also have, as an addition to the title, "*for the Parish of* ————." Clergymen approving of this plan, are requested to write to the Editor or the Printer, before October 1st, so that an estimate may be made of the support it is likely to receive.

T. H.—I am grieved to hear of the falling of in the sale at Chester. Is there any way by which the subscribers can be stirred up, and those who are lost *regained*? It is pleasing to know that in other places *the sale* incr:ases. The monthly sale, as nearly as we

can ascertain, is about 2,200; when the sale reaches 3,000 the editor will receive an increase in the amount of remuneration paid to him.

M. M.—My dear brother, yours has just come to hand, and I thank you for both, indeed, I may say for all three. I have no doubt of their acceptability, but must trespass on your patience a little longer.

I have read with much sympathy the letter of my dear brother R. S. The trials of all the Lord's family are all ordered, marked out, and arranged by his *infinite wisdom*, and *unchanging love*, and they must be trials that make us feel,—feel our own weakness, helplessness, sinfulness, that we may use as our own, the strength and might, and pardoning blood of our blessed Redeemer. The long sickness and death of one so dear, must indeed have been trying to the affectionate, anxious parent; but how much must this have been relieved by the opening of the dear sufferer's mind to eternal things, and by the sweet answer to your prayers in the mitigation of his severe sufferings. The straightness of circumstances resulting from this long illness, must be very trying, at an advanced age to be obliged to forego the little comforts of life, which from long use, have become almost indispensible, or to feel the galling weight of debt upon your shoulders, are equally painful; but as you observe, the Lord's grace *is* sufficient, it has always been manifested so to be, and *I know*, that into whatever position or state he brings us, he can and does bring the mind to it. Your only enemy, as you observe, is a powerful one, but blessed be God, he is *not* omnipotent, he is crafty, subtle, sly, and malicious, but your *best* friend, and what if you were obliged to write your *only* real friend, is both omniscient and omnipotent! he is more anxiously on the watch for your happiness than your *legion* enemy is for your destruction, sharp and keen as *his eyes* are. Persevere, dear brother, in the straight forward course you have hitherto gone in. Never fear the Jesuits, look to the Lord to guard you against them, but never fear them. In all matters of conscience, pray for light; keep close to the written word, and leave the result to him who loves you well and everlastingly. I would write to you at length did time permit, but it does not; this will suffice to assure

you of my love for you in Christ Jesus, and may be a word of encouragement under some of your difficulties.

The communication of E. C., to which, I briefly replied by post, was of a character quite distressing to my mind. Alas, that the enemy of God and man should have been permitted to harass the soul of a dear child of God, with doubts, and thoughts of an infidel character. How can we help such an one? By prayer doubtless; but does not the wound require probing? I know not how other dear children of God may feel, but *I* always feel, that when there is any suspension of *confidence*, or comfortable communion with the Lord, if I look back to its commencement, I can generally discover some going contrary to the light vouchsafed, or to the revealed word of God; when the natural will has been followed instead of the manifest declarations of God's mind concerning one, there must be *humiliation*, *confession*, and *repentance*, before we can walk in the light we have heretofore enjoyed. This, as far as my searching of God's word, of my own heart, and perusal of the lives of God's eminent servants shews, is the *general* way in which the Lord leads his people. On the other hand, there are cases in which it is evident such doubts, infidel thoughts, and blasphemous suggestions, arise from a diseased frame, or an irritated state of the nervous system; such is the connexion of the mind and body, and so great the influence one exercises over the other. May the Lord shew our dear sister "the light of his countenance," and she "shall be saved."

E. K.—The paper headed, "Question," was not intended to invite discussion, yet I am very much obliged by your remarks, and will give the whole subject of your letter the consideration it deserves, and shall be glad to receive from you, or any of my readers, any remarks on the types in Genesis that may be calculated to enlighten or comfort any of the Lord's family.

B. Y.—I doubt not but many Christians have been puzzled and perplexed as to the true meaning of the words in the article, and in the creed, "*he descended into hell.*" I will state your question, and endeavour to give an answer to it. "Does the Church of England in the foregoing refer to Hell as a place of torment, and *if so,* on what scriptural grounds?"

Thomas Rogers, chaplain to the Archbishop of Canterbury in the year 1629, put forth an exposition of the articles of the Church, which had the sanction of his Grace. The passages of scripture given in proof of the third article are, Ps. xvi. 10. 11., Acts ii. 26, 29., Ps. xxx. 1, 2., Ps. lxxxvi. 12, 13., Eph. iv. 9, 10., 1 Cor. xv. 55., and he then adds, Also that Christ went down to hell, all sound Christians, both in former days and now living, do acknowledge; howbeit in the interpretation of this article there is not that consent as were to be wished, some holding that Christ descended into hell, 1. as God only, and not man; as they do which say that Christ descended powerfully and effectually, but not personally into hell; and that the deity exhibited itself, as it were in the infernal parts, to the terror of the devil and other damned spirits. 2. As man only; and that as some think, in body only, as when death as it were, prevailed over him, lying in the grave; as others deem, in soul only, when he went unto the place of the reprobate, to the increasing of their torments. 3. As God and man in one person; as they do which affirm that Christ *in body and soul went, some think, as it were into Hell; when upon the Cross, and elsewhere he suffered the terrors and torments prophesied of* Isa. liii. 6, Ps. cxvi. 2., and mentioned Matt. xxvi. 38., and xxvii. 46., Luke xii. 42. Some say, even into hell, (the very place destined for the reprobate), which he entered into the very moment of his resurrection, at which time he shewed and declared himself a most glorious conqueror both of death and hell, the most powerful enemies.

I quite agree with the sentiment above marked by *Italics*.

My dear friends, I must now take leave of you for this month, thanking you for all your kindness and love, and believe me,

Your affectionate Brother,

A. H.

MIDSUMMER HOLIDAYS.

PART I.—*Continued.*

MY last letter to my flock brought me to the conclusion of the first Sunday from home. The following

week I wrote again as follows. "No day passes over without my thinking of you, and making mention of you in my prayers, that our God may bless you indeed, and enrich you with the enjoyment of all spiritual blessings, and with the strict practice of all the commandments of God's most holy word, that men may, in you, see the power of divine grace in subduing natural corruptions, and in exhibiting the loveliness of the Christian character as followers of Christ. Remember, it is easy enough to profess Christ when no temptation is before us, but there are too many who swallow the first bait, and thus cause the dear people of God to stand in doubt whether they are anything more than empty professors.

On Monday, I went for some long walks, although it was very very hot, and with my kind friend visited a dear old lady who is fast hastening home; meditating a journey to Ireland, to take up her abode with some friends; we could not help thinking that her next journey would be to her "Father's house on high." On Tuesday I walked again three or four walks, a very long one in the evening.

On Wednesday, I received three very sweet communications from Astley. This has been a hot day, in fact, the heat seems to have reached its climax, for a thunder storm came on just as we were coming home from church in the evening. I shall subjoin an outline of the sermon I preached this evening.

Thursday, enjoyed the Downs very greatly, the temperature much lower.

Friday.—This was such a very wet day that we scarcely left the house.

On Saturday, we left Bristol at about twelve o'clock; the day was fine.

At the Bath station, our dear friend (who had spent Wednesday with us at Clifton), met us, and took us to his abode, where we are to remain till next Friday. The sojourn at Clifton was, as I told you before, quite an idle time, I preached but four times in nearly a fortnight; now for a little more of that blessed employment in which the Lord so wonderfully blesses me, and which never seems to affect my bodily health as it does some.

The view from the admiral's window is delightful; I *wish* you could come and see it. The house is one of

a row, built in a crescent form, on the side of a hill. Beneath it, about three hundred yards distance, is a turnpike road, along the sides of which are very pretty villas; the intervening space consists of gardens; on the other side of the road, the ground rises again, and is covered with trees, in all the rich luxuriance of their summer dress. The city itself is indeed a wonderfully beautiful place; nature has done much for it, and art has attempted to vie with nature. I am told, here are 60,000 inhabitants. The houses are all built of stone, a very beautiful sort of which is found in the neighbourhood; they are mostly very large, though I understand that in the back streets there is a dense and poor population. Being built on the slopes, and at the bottom, of hills, if you wish to go from one end to the other, you have to descend and ascend, and this, I suppose, is the reason you have such beautiful views from all parts of it. Opposite my study window, there is a beautiful house in the cottage style, elegantly formed, and covered with ivy; a little to the left is a small building with a spire, it is the chapel of a cemetery, or burying ground for the parish of Bath, or rather Widcombe and Lyncombe. This is a sweet spot, almost at the top of a hill, and with a very gradual slope; within about a stone's throw, is a very small church covered with ivy. It is the *mother church*, and was the only church for the united parishes of Widcombe and Lyncombe. I went into it, and found that with two galleries it will seat one hundred and fifty persons. There was an old stone stuck in the wall, almost unintelligible, but I found it was erected to the memory of the wife of some gentleman; the three last lines I deciphered thus:

"Whom living many loved, whom dying many miss;
A wife she was of right honest skill,
Here she lies dead; her fame liveth still."

On Sunday, according to promise, I went to preach at St. Matthew's church, as nice and neat a church as ever I preached in. Though it has only one small gallery, in a south transept, it will *seat* more than twelve hundred persons; the organ is not in the gallery, but at the west end, on the floor. I should think the morn-

ing congregation was about eight hundred; the evening more. There was the greatest attention, and evidently many persons who understood and enjoyed what they heard; I give you the heads of the sermons separately.

Early on Monday morning I wrote thirteen letters, after which, we went out to see some more of the beauties of the neighbourhood. We dined at four, the dear brother, for whom I preached yesterday, two other clergymen, and several Christian friends met us, and we spent a most blessed evening. Read the 17th of John, and conversed freely upon it.

On Tuesday, with the exception of a few showers, the day was very fine. At ten o'clock this morning, the admiral's house was thrown open, and about thirty of us assembled in the dining-room. I expounded John ii. 1—7. In the evening I went to a missionary meeting at Lyncombe school-room, which was nicely attended, and I enjoyed it much. I have met with several persons who manifest great interest in us, and express their delight and satisfaction at meeting me, whom they have long intimately known, as it seems to them, from the "CHRISTIAN COTTAGERS' MAGAZINE."

This was the last account I sent home.

On Wednesday, the morning was wet, bnt it cleared up, and we had about thirty persons to the exposition; went on with the chapter to the 15th verse, then went out, through various streets and squares. One of the beauties of Bath is, that at the end of every street you see the country. Came home to dinner, and then went out again, the afternoon beautiful, and the walks delightful. This evening, preached in Walcot church with much liberty and comfort, from Phil. iii. 3. About eight hundred persons at church. After service, had a pleasant walk, and some interesting conversation with the curate, a dear kind man of God, whom I had long known by name, but never before met.

Thursday, a wet morning; notwithstanding the rain, thirty-five ladies and gentlemen came to this morning's exposition, concluded the chapter, then went out, and had a look at the city from Beechen Cliff; it certainly is an interesting spot. This evening, preached again with much liberty, at St. Matthew's, from Rom. v. 1.

An old college friend, whom I had never seen since I left Oxford, came to speak to me. "As iron sharpeneth iron, so doth the countenance of a man his friend," especially those who have been kept sound in the truth in these degenerate days. I cannot express how much union I felt to, or communion, I had with those dear Christians I have met, both at Clifton and here, during the time I have been from home, their own hearts will tell them *that,* if mine does not deceive me; nor would it be delicate of me here to allude to the consideration of several, through which the whole journey was made without expense.

Friday, 5th.—Owing to the time we had to wait at different places, though we left Bath at half-past nine in the morning, it was half-past ten at night ere we reached ASTLEY PARSONAGE. Found all well through God's mercy, and all agree that the *rest* and *change* have done me good. Thus the first half of my holidays was brought to a close, leaving me more deeply in debt to my long-suffering, kind, and indulgent, heavenly Father.

HEADS OF SERMON AT KINGSDOWN, WEDNESDAY EVENING, JUNE 26TH.

1 John, iii. 14.—"We *know* that we have passed *from death unto life,* because we love the brethren."

OUR blessed Lord, of whom his adversaries testified that he spake as never man spake, told his listening disciples that "broad is the road and wide the gate that leadeth to destruction, and many go in thereat; and strait the gate and narrow the way to eternal life, and few there be that find it." And why do these few find it? because God in his grace and mercy has been their guide in their seeking for it. Of these *few*, are the persons spoken of in my text, *we know*, &c. There are five points in these words particularly claiming our attention,

I. The state of *death from* which they have passed.
II. The state of *life to* which they have passed.
III. The *passage.*
IV. The *knowledge* that they have passed.
V. The *evidence* of it.

I. All mankind may be said, nay are said in scripture, to be dead; the unregenerate are "dead, *in* trespasses and sins;" the regenerate are dead *to* sin, "ye are dead, and your life is hid in Christ with God;" great is the difference between being dead *in* and dead *to* sin; but the state here spoken of is the death *in* sin. It means *legally* or *judicially;* it means also *spiritually dead.* As a man under sentence of condemnation for some offence against society, is not allowed to perform any of the acts of a citizen, not even to make any testamentary disposition of his property, but is considered dead in the eye of the law, so are all men by nature; condemned in Adam, they are *dead* in the eye of God's law; this is their judicial state. But moreover, as the mouldering corpse is *dead*, incapable of using any of the senses, it can hear neither the softest music, nor the loudest thunder; no sweet odour, or ill savour, affects it with pleasure or disgust; no ponderous weight imposed upon it, or sharp wound inflicted on it, will draw from it the cry of pain, so it is with man by nature,—he is without the faculty of hearing either the sweet music of Jesu's name, or the loud terrors of the law, the weight of sin distresses him not, nor do the sharp rebukes of the word cause him to cry out; and equally as the dead corpse is he incapable of any motion,—he must be made alive before he can move. Such is the *death.*

II. What then is the *life?* it is just the reverse of *death.* If then the *dead cannot* use of any of the senses, the *living can;* if the dead *cannot* move, the living *can;* if the dead are dead to God, the living are alive unto God. If the dead are *judicially* dead, the living are *judicially* alive; the justice of God is satisfied, and there is to them no condemnation; if the dead have no sensation or power of feeling, the living have *sensation* and *growth.*

By *sensation* I mean, the capability of feeling sin's guilt, sin as a burden, sin as a hindrance to communion, a sense of the love of God. The living Christian has a conscience tender as the sight of the eye; this is the state spoken of by Ezekiel, "I will take away the heart of stone, *(insensibility),* and will give you a *heart of flesh,*" (a *feeling* heart.) Life has also *growth,* not a figure made use of in the word of God to describe a *believer,* but it comprehends "*growth;*" the babe grows

up to youth, manhood, and old age; the lamb grows to be a sheep; calves of the stall grow; trees grow; of the corn it is said, *first the blade, then the ear,* and *afterwards,* the *full corn in the ear.* But wherein consists this growth, it is the gradual exercise of all the faculties of the inner man upon Christ, in his person, work, and righteousness, not a growing better, or holier, but a growing dependence on the Lord Jesus, by Him as the objeet of faith, trust, confidenee, and love, is the true Christian growth; and this is not perceived so much by what we are, as it is by a comparison of our present views of Christ, and our estimation of him, with our past condition.

III. *The passage* from one state to the other. This is the work of the Holy Ghost, it is in scripture called, a *being born again, being regenerated, a new creation and conversion*; but whatever expression is made use of to describe it, the thing itself remains,—it is a putting off the old man, and putting on the new. It is fashionable to speak of this momentous change as universally taking place in baptism; and so it does, but not in baptism with water, but in that which Paul speaks of, "by one spirit are ye all baptized into one body." It is compared to a birth, because, as by the fall, sorrow and pain naturally attend the bringing forth children, so is it in this passage, pain and anguish on account of sin always attend in a greater or less degree passing from death to life; it is called *conversion,* for that means a *turning to,* and in this, man the apostate, who is born with his heart from God, is turned towards him; it is a bringing from darkness to light; for as all by nature are born and live in the darkness of ignorance, error, and sin; so by grace the children of God are brought to the light of wisdom, knowledge, truth, and holiness.

IV. *The knowledge that they have passed;* all who have passed from death unto life do not know that this is the case; like the new-born babe, they distinguish the mother's smile, the father's love, but they cannot speak and tell their own relationship, but they go on from strength to strength, till they are enabled to cry out, "Abba Father," "I know that my Redeemer

liveth," bnt the weakest can say, "One thing I know, whereas I was blind, now I see.

V. *The evidence*,—love to the brethren; we love them who love Him; we love them because they love Him, and because he loves them.

OUTLINES OF TWO SERMONS PREACHED AT ST. MATTHEW'S CHURCH, BATH, JUNE 30TH, 1850.

John x. 27, 28.—"My sheep hear my voice; I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

GOD'S eternal word is a revelation of the full and free salvation of his church, according to his own eternal purposes, and consists in an exhibition of the everlasting love of Jehovah the Father, complete redemption by Jehovah the Son, and the regenerating work and eternal abiding in believers of the Holy Ghost. The words of my text contain the beautiful declarations of the blessed Redeemer's love, power, and grace, as in his tenderness and compassion as the good shepherd, he seizes upon something with which the people were familiar to illustrate and set forth his own character, tenderness, and faithfulness.

In this portion of God's word, there are several distinct *points* or *features* to which I shall endeavour to direct your attention, reminding you that it is not *in* man, or *of* man, to impart a blessing with God's word, but that the Holy Ghost alone can make the word a blessing to any soul, for whose operations I entreat you to supplicate. The points I named as requiring attention are specially these.

I. The *shepherd*.

II. The *sheep*.

III. The *shepherd's voice*, which his sheep hear.

IV. The *knowledge* which the shepherd has of his sheep.

V. The *obedience* of the sheep, they follow me.

VI. The *gift* bestowed on them.

VII. Their *security*.

I. The shepherd; under this character the Lord

Jesus was known and set forth by the old Testament saints, and in this portion the Lord claims and takes it to himself. David had reference to Him when he said, "the Lord is my shepherd, I shall not want," Ps. xxiii. 1. Isaiah spoke of Him when he testified that "He shall feed his flock like a shepherd, he shall gather his sheep with his arm, carry his lambs in his bosom, and gently lead those that are with young" (Isa. xiv. 11.) In considering the character of our blessed shepherd, we should notice two things particularly, as *first* He is God's shepherd, "Awake O sword, against my shepherd, against the man that is my fellow, saith the Lord of hosts." This shews us the interest which our heavenly Father still has in the sheep, though they are given to Jesus, and he claims them as his own; this is not to the exclusion of the Father's claim, for all *mine are thine, and thine are mine*;"—and *secondly*, what is it in the Lord Jesus that constitutes him such a fit and suitable shepherd? It is the beauty of his person, not anything which men would call beautiful, for "when we shall see Him, there is no beauty in Him, that we should admire Him;" "his visage was so marred more than the sons of men," but it is a beauty perceived by those who, feeling their own lost condition, appreciate the wonderful union of the Godhead and the manhood, in one person for the saving of the sheep,—the shepherd must guard, guide, and save the sheep,—therefore, he must have wisdom, power, and love; and in Jesus, as God-man, these qualities shine forth. Hence, David's assurance, "I shall not want." He *knows* what is needful for me, he has all *power* to give me what he knows I need, and his loving heart, for he can feel for me, inclines him to exert his wisdom and power on my behalf. Man could *suffer*, but could not *satisfy;* God could *satisfy*, but could not *suffer*, but Jesus, God and man, could and did, both suffer and satisfy in our nature; he endured the wrath of God against those sins which he had laid upon him, "the iniquity of us all."

II. The *sheep*. God's *church*, his *chosen*, taken out of every kindred, tribe, nation, and country. Why called *sheep?* On account of innocence and harm-

lessness—but are they innocent and harmless? Not in themselves, not as they are by nature, not according to the flesh, if they are the sons of God, without rebuke, is it not in *this*, that God's grace prevails over their natural dispositions to keep them following in the footsteps of Him who is the "*Lamb of God.*" But there is another reason for their being called sheep. The sheep is of all animals the most prone to wander from, and the most unwilling to return to, the good pasture; it never returns until it is sought after and brought back. So is it with God's children; hear the lament of one,

> "Prone to wander, Lord, I feel it,
> Prone to leave the God I love;
> Here's my heart, Lord, take and seal it,
> Seal it from thy courts above."

This also explains David's words, "He *restoreth* my soul." Thus does the good shepherd watch over and bring back his wandering sheep. Again, he calls them *my* sheep; now let us consider for a moment Jesus right in the sheep, they are his, 1st, by donation, as he says in John xvii. Thine they were, and thou gavest them me. 2nd, by *purchase*, Acts xx. 28., "feed the Church of God, which he hath purchased with his own blood. 3rd, by *conquest*, when he overcomes their stubborn wills by the power of his spirit. 4th, by *surrender*, when they turn to Him with all their hearts, "Lord we come unto thee;" "give ear oh shepherd of Israel." "The Lord is *my* shepherd."

III. The *shepherd's voice*, the sheep hear it, and distinguish it; this is an allusion to the eastern custom of naming the sheep, and calling them by name; the people of God distinguish the voice of their shepherd, whether speaking through the written word or the preached gospel. To another person, a sermon is a sermon, and every sermon is a good one, but to *a sheep*, the voice of Jesus must be heard; his eternal, unchangeable truth must be set forth, his free forgiveness heard together with his invitations.

IV. *The knowledge* he has of his sheep. This is not merely his knowledge as God, though this is a great truth; he knows all their *circumstances. trials,*

difficulties, and *entanglements*; but he knows all men's, therefore here must be something to distinguish them from those of whom he said "I never knew you." This knowledge then is knowledge of approbation, a knowledge of love; he knows them, and loves them unchangeably.

V. *The obedience* of the sheep, they *follow* me; it is no easy thing to follow the Lord Jesus; this following begins in self-denial, and ends in bearing a cross; it consists in an earnest endeavour to conform the life and conversation to the example and pattern of our blessed Redeemer.

VI. The *gift bestowed*, eternal life,—what a blessing, eternal communion with God, eternal delight in the blessed Jesus, eternal participation in the glories of heaven, *given, freely given*, not earned, *purchased*, or *deserved*; given now, for spiritual life is life eternal commenced; we have now the bud, hereafter it will be fully developed, and we shall have the perfect fruit.

VII. *Their security;* "they shall never perish," the good shepherd will protect them from every pestilential blast, heal every disease, bind up every wound, and thus protect them from themselves. "Neither shall *any*," either man or devil, human enemy, or infernal, pluck them out of my hand, they are mine, I will keep them securely *unto* everlasting life.

CHRISTIAN EXPERIENCE.

MAY 6th, 1838. *My Father, my Father;* how endearing at all times to say this, and now how peculiarly sweet when trying to retrace his mercies, while under his afflicting hand. Help me, O my God, to record thy praise, ten weeks have now passed since I spent a day with his saints at the communion, but how memorable, how lasting has been the blessing bestowed that sabbath; truly, it was a strengthening season for trial, (morning text), "Give ear oh shepherd of Israel," &c., (evening), "Destroy it not, for a blessing is in it," something seemed to whisper *then*, neither will *I destroy you*, nor he has not, blessed be his name, though

the furnace has at times been so hot as to cause my flesh to faint, yet his hand hath been out giving power to stand; how near was he when I was expecting to change worlds, Faith saw him standing with open arms to receive me, saying, "Come ye blessed," "I am waiting to be gracious unto you, fear not;" sweet was the time, exceeding sweet to the Spirit, while the flesh was writhing under his hand, but now I long to be found more in the attitude of waiting to hear what he has had to say by it, I went to see some of the peaceable fruits which he has declared shall be produced thereby, but I have to lament over so much worldliness of feeling, such a disposition to be taken up with trifles, but I cry out, my God, cost what it may, make me of the true circumcision, by giving me a bruised and broken spirit, so much whole-heartedness, self-sufficiency, and pride, *humble, O God, humble,* for thy hand will soon be stretched out against all that are *high* and *lifted up.* Now it is necessary if spared till the coming day, to leave home, to renew my strength, but I am jealous of my heart lest it should once from thee depart, and cry to-day, "If thy presence go not with me, carry me not up hence." Go with *me, abide* with *me,* speak to me, speak through me, and set a watch upon my lips, and be as a bridle in my jaws, that I sin not. How can I thank thee sufficiently for thy restoring hand, for my dear partner's sake, and thy wonderful love to him during the most trying seasons. Thine arm and living WORD were out, the one to support, the other to quicken and renew strength. Truly we can say, "What hath God wrought." Thy arm hath triumphed gloriously when most cast down, to feel we were not destroyed, "thou hast magnified thy word above all thy name," thy Christ shall be exalted for ever. May the remembrance of *these* last few weeks ever call forth in us the true spirit of praise, and may we be enabled to leave the future with thee, though dark to sense. Faith pierces within the cloud and says, "All things work together for good to those that love God," the issue of all events I know is with thee, I know there is nothing really to fear when thou art near, I shall come off more than a conqueror, for

nothing can separate me from the love of God. Jesus is the same yesterday, to-day, and for ever. "Praise ye the Lord." S. L.

July 19th, 1840.—The Lord gave me very powerfully this verse, "The beloved of the Lord shall dwell in *safety by Him*, and the *Lord shall cover Him* all the day long, and He shall dwell between His shoulders." It was so powerfully spoken to the heart when feeling great depression of mind and body, I believed it was given to prepare me for some approaching trial. I was not able for some days after this to read much.
S. L.

August 27th.—Came down stairs for the first time (after illness). A month of mercies, during which, the river of the water of life was opened to my mind more clearly than ever before, and the necessity of self-abandonment, oh! that I might be kept there.
S. L.

September 27th.—The Lord has permitted me to go again to his house this morning. Text, Jeremiah xvii. 7, 8. Much blessed to me; how ought I to value the Holy Ghost, who can convey the same truth while absent as when present. May the roots of my soul enter more deep than ever into the river of the water of life. May I be preserved should Jesus see fit to send upon me any peculiar hour of temptation, as he has been to some in the *church*, and many have falled. The voice to me seems to be, "Be not high-minded, but fear," "Who maketh thee to differ?" May I cling unto the Lord, none ever perished *here*, not in word only, but in *deed*, and in truth, dying to things around daily, and making manifest that my affections are "set on things above." I bless him for his chastening hand; it has been to preserve me from many evils, and *now* his power alone must "*hold me in*; but I would be found daily casting all my care

upon him, body and soul, trusting to his momentary support to uphold my soul in life. When God is most powerfully with me, Satan is most enraged. Make me ever sensible of his devices, so that he come not upon me at unawares, and gain the mastery over me. "Who can hold me up but thou." To *Him*, to *Him*, to *Him* be all the praise. S. L.

ON THE PERSONALITY, &c., OF THE HOLY GHOST.

(Continued from Page 274.)

How he is their Comforter in the article of Death.

Our salvation depends on the eternal acts of the co-equal Three, and is eternally completed by Father, Son, and Holy Ghost. The Father's will notified in the everlasting covenant, and the Son's engagements with him in it on the behalf of the elect, as their surety and Mediator, the Holy Ghost being a witness and notary of this great transaction, and as a party engaged to reveal it, and make known the same to the elect and chosen of God, are the origin of salvation, which by these acts and transactions of the eternal Three was from eternity. These acts and transactions of the divine persons have been realized and carried into execution by the person of the Son of the living God, who became incarnate, and acted as the Lamb of God, and finished the work which the Father gave him to do, and thus became the author of eternal salvation. The perfection of which with the everlasting delight and acceptance of Christ by the Father, is what the Spirit testifies of the inspired volume. In which he makes it evident, that according to the will, counsel, and covenant of the Three in Jehovah, any sinner may come and rest on the life and death of Christ for his discharge and acquittance from all guilt before the Lord, and that on his actually doing this, he is manifestatively justified from all things. So that salvation is completed by *the eternal* acts of the Three in Jehovah, and made

everlastingly sure thereby.

It is also completed by those time-acts transacted by the Father and the Son, when it pleased the Lord to bruise him

And it is also manifestatively and influentially completed in us, by those internal acts of the Holy Ghost, wrought within us, which make us meet for communion with the Father and the Son, in all the blessings of their everlasting love and covenant salvation. What the Holy Ghost works within us will last for ever.

It is evident, therefore, that salvation is made as sure as God himself can make it, by eternal, time, and internal, acts. The Father's eternal election of the persons of his beloved, and his covenant-transactions with his co-equal Son on their behalf, the Son's finished work *in time*, in his life and death, and the Spirit's internal revelation and effectual application of Christ and his great salvation, with his shedding abroad the love of the Father in the hearts of the redeemed, render the salvation of the whole church immutably and everlastingly secure. We are, therefore, as actually indebted to the Holy Ghost for our personal and particular salvation, as we are to the Father and the Son; yea, it is the Holy Spirit who puts the finishing stroke to all the purposes of the Father's grace and the Son's salvation, as he brings the whole home to the heart, and puts the believer into the actual possession and enjoyment thereof.

We can never have our minds too clearly enlightened into the knowledge of the offices which the eternal Three sustain in the covenant of grace, nor be too fully established in the knowledge and faith thereof. Without it we cannot give the sacred Three their true and proper glory. The Holy Spirit's work is too often legalized, and too little esteemed. Yet when viewed in the light of faith, according to the account given of it in the word, it is truly great and glorious. It is worthy of him who is almighty; whose glory is essential, and whose majesty is eternal, he being the Spirit of the Father and the Son. He creates the soul anew in Christ. Every faculty of the new man is from him. He enlightens those spiritual faculties with superna-

tural light, whereby the knowledge of Christ from the written word is received. He fulfils that great New Testament promise of giving the regenerate a heart and understanding to know the Lord. He reveals Christ in his person, work and love. He forms him in the renewed heart as the hope of glory. He leads the believer to take in distinct, clear, and scriptural views and apprehensions of Christ, so that he says, "I know whom I have believed." He gives the believer blessed conceptions of Christ, as the Lord his righteousness and atonement. He leads him to take in distinct thoughts of *Christ's* interest *in him*, and of his interest *in Christ*. He leads him to clear perceptions of the relations which Christ bears to his people, and which he stands in to *him*: of the relation the people of the Lord stand in to Christ, and of the relation he himself stands in to the dear Redeemer. This faithful witness for Jesus leads the believer to rest wholly on Christ's finished work for his salvation. Hereby he is become well pleased with being the Lord's for ever. Christ's Father he takes for his Father, Christ's God for his God. And now he says, "I am the Lord's." His heart is converted and turned to the Lord. The Father's love and the Son's salvation are now inestimably and unspeakably precious to him. Being thus brought to Jesus, and into fellowship with him, and the Father in him, the Holy Ghost shews him nothing remains but *to live Christ*, and bring the knowledge he has received of him into the whole of his experience, frame, feelings, walk, warfare, sickness, and death. The eternal Spirit shews the believer that Christ is his life, and that his life is hid with Christ in God, that the righteousness of Christ is his perfection, the blood of Christ is his purity, the fulness of Jesus is his supply, the arm of Jesus his defence, Jesus his shield, and his word the ground of all confidence in him and expectation from him. Hereby the believer goes forward, and perseveres in faith and holiness, bringing forth the fruit thereof unto life eternal. The believer being brought forth into Christ's world, and led by the teachings of the Holy Spirit *into* fellowship with the Saviour, perceives himself a

partaker of Christ. In communion with Jesus the Holy Spirit is pleased to bring down into the believer's soul a real taste and enjoyment of Christ's promised heaven. He fills the mind with the Father's love, and makes good Christ's promise, which runs thus, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest my love to him." (John xiv. 21.) And again, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) It is the Holy Spirit who brings Christ's word to remembrance, who causeth it to dwell richly in the heart, who puts life and influence into it, and makes it the very mean of communion with Christ and the believer. It is the Holy Ghost, who falling on the soul as rain on the new-mown grass, fructifies the graces implanted in the heart, draws them forth into act and exercise on Christ, and causeth the soul to hear the voice of Jesus, saying, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointment than all spices. Thy lips, O my spouse! drop as the honeycomb: honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon." (Cant. iv. 9, 10, 11.) The Holy Spirit creates in the mind such conceptions of the love of Christ, as fill the souls of the regenerate with enjoyments that can only be equalled in the state of glory. It is the Holy Spirit who leads the believer to know that the everlasting love of the Father consists in thinking over in his vast and infinite mind the love wherewith he hath loved us, and in renewing the thoughts of his love towards us, with the utmost delight and complacency, throughout time and the boundless ages of eternity. As the Holy Ghost is pleased to prove to the believer that he is in the spiritual world, freed from all condemnation, passed from death unto life, an heir of God and joint heir with Christ, so he comforts him in

all his afflictions. He comforts him in life, and gives him to see his true blessedness consists in living Christ, on him, to him, and for him. And the Holy Spirit shews him that it will be the perfection of blessedness to die in him. And when all the purposes of God's will respecting the believer in the present life are accomplished, and the time is come that he must die, the Holy Ghost is his comforter in the article of death. He brings home with divine energy that grand consolatory truth which Christ pronounced by a voice from heaven, "Blessed are the dead which die in the Lord." (Rev xiv. 13.) He shews wherein this blessedness consists. He sets his seal to the truth of it. He gives a feeling perfection and experience of it. He shews the believer how safe it is to die in Christ: and that he is blessed in the article of death, it being the consecrated way to eternal glory. He discovers to his soul that God is at peace with him, and beholds him in his Son; and that he has given him his word and his oath, two immutable things, in which it is impossible for him to lie, that he may have a strong consolation The Holy Spirit leads the believer to view Christ as able to keep him from falling, and to present him faultless before the presence of his glory with exceeding joy; "and that being absent from the body, he will be present with the Lord." Now these joys, which are unspeakable and full of glory, possess his mind, so that he breaks out, saying, as Paul and others before him, and as many saints in the prospect of dissolution have done, and still do, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that

whilst we are at home in the body, we are absent from the Lord, for we walk by faith, not by sight; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (See 2 Cor. v. 1—8.) The virtue of Christ's death, burial, resurrection, ascension, and glorification is put forth afresh in him. He has a realizing view of the glory which is to be revealed in him. So that the Holy Ghost giving him full views of the person and work of Jesus, and of the Father's acceptance of him in the beloved, he leaves his body, and departs in the triumphs of faith. And thus the Holy Spirit fulfils the last promise which belongs to him on this side glory. He gives him a free entrance into the everlasting kingdom of the Lord and Saviour Jesus Christ. (2 Pet. i. 11.) He gets into port like a ship into harbour with all her sails set, driven with a fair wind. Thus the believer, under the gales of the Holy Ghost, hath an entrance ministered abundantly into the everlasting kingdom of our Lord and Saviour JESUS CHRIST. Immediately when the parting-stroke is given, or immediately on the disunion of soul and body, in a moment, in the twinkling of an eye, he will be eternally freed from the very inbeing of sin. And being found clothed with the garment of Christ's righteousness, and the inward garment of sanctification and inwrought holiness, he will now be clothed with immortality and eternal glory. And thus I close this section, how the Holy Ghost is the comforter of the elect in the article of death; and which the testimonies of saints in their dying moments fully realize and confirm, praying, he may shine and bless the reading of it so far as may increase his manifestative praise and glory. Amen.

MOSES AND AARON.

THE GATES OF JERUSALEM.

THE gates of the whole circuit of the wall about *Jerusalem* were nine: *the sheep-gate*, Neh. iii. 1.

This was near the *temple*, and through it were led the *sheep* which were to be sacrificed, being washed in the pool *Bethsaida*, near the gate; *the fish-gate*, Neh. iii. 3. Before this, Judas is thought to have hanged himself. Some think that these two gates, and likewise *the horse-gate*, Neh. iii. 28., were so called because they were in manner of three several *market-places*, and at the one gate, *sheep*; at the other, *fish*; and at the third, *horses* were sold. The *old-gate* was so called because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this gate *Christ* was crucified. Concerning the other gates little is spoken. Touching the gates of the *temple*, there were two of principal note, both built by *Solomon*, the one for those that were newly married, the other for mourners and excommunicate persons, The mourners were distinguished from the excommunicate persons by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites*, which on the *Sabbath days* sate between those gates, said unto the *new-married*, *He, whose name dwelleth in this house, glad thee with children.* Unto the mourner, *He, which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken unto the words of thy fellows.* Among the *Jews*, the gates were places of chiefest *strength*, so that they being taken or defended, the whole city was taken or defended; and they were chief places of *jurisdiction*, for in them *judges* were wont to sit, and to decide controversies. Hence proceeded those phrases, *The gates of hell shall not prevail against thee*, &c. And, *Thy seed shall possess the gates of his enemies.*

ORIGINAL LETTER OF LADY POWERSCOURT.

My Dear Mrs. ——

Will you pardon my writing to you in this sad and sacred hour, but indeed I feel for you, and should be

glad to hear that you are supported by an almighty arm. I believe God alone can comfort, and I know, where his word comes, as if from his presence, neither earth or hell can give trouble. And oh, dear Mrs. — is it not well that the decree has been that you are to go to her, instead of her returning to you. Though only lent to show "how sweet a flower in paradise would bloom," cannot faith say *well,* in having been permitted in one so dear, thus to witness the triumph of redemption, thus forced to love him who fought the battle, won the victory, bore the cross, and only gives her the crown to carry! Is it not *well* that she has been allowed to stop on earth on her way to glory, as it were to laugh at Satan's power? You can, I am sure, open your arms and say, "*Here it is for thee Lord,*" when it is to the Lord you are giving her. He is binding up your heart, who wept for your sorrows and bled for your sins, and can give you peace *as a river.* What a privilege to be chosen a parent to an heir of glory! To have your child admitted among the little throng of infants above; to change her lisping into their peculiarly interesting song, "Redeemed us to God." How deeply tender must such expressions feel to you at this moment, "Can a woman forget," &c. Oh! when you look back the path of life, and remember even the path, the *only* path, of bliss is through *much tribulation,* you could not for a moment wish her restored to trouble, deprived of immediate bliss only to have for a little longer the satisfaction of her endearing ways, for Jesus has said, "If ye loved me ye would rejoice because I go to the Father." Oh, what must be that bliss which our compassionate Lord has laid up for *his own* when he calls these light afflictions in comparison, when neither the enjoyment nor bereavement of all his gifts are worthy to be compared to it. You are no loser by this bereavement, for who can tell the value of the lesson you are learning, since God himself is your teacher? He can *fill* the seat of happiness within; better to be under the rod when he holds it; to be fed with the bread of tears when he feeds; to be given plenteousness of tears to drink, when in his hand is the cup, than to be given up to our own heart's lusts, to walk in our own counsels. There is a something in all his dealings towards his children the world knows

nothing of; a peace earthly joys cannot give, earthly sorrows cannot take away; while daily with fresh astonishment we find *this* dreaded weight cannot sink, or *that* conflict, often shrunk from, dishearten, for Jesus is the comforter; and though our Father often sends his messages by rough messengers, yet still we perceive the message to be a message of love. I trust this note will not annoy you, &c., but I was anxious to express to you that my sympathy with you, and my prayers for you, are most sincere.

T. A. Pt.

MIDSUMMER HOLIDAYS.

PART II.

If relaxation be good for the wearied mind and body, the account of the relaxation enjoyed by one, may prove a source of relaxation to another, and it must always be an incentive to praise our gracious God, when we hear, or read, of his kind parental indulgence to his unworthy children.

Having been at home a fortnight, I set off again, alone, on the 19th of July, to fulfil several engagements with other kind friends, before reassuming my duties with my pupils. The day was delightful. I started at seven o'clock, walked to the railway station, and proceeded by train to Rainhill, thence walked up to Prescot, where I staid a couple of hours, and then returned in the same manner; went on to Liverpool, and thence to Chester; there I did not remain long, but by another line proceeded to Tattenhall, where I found my dear brother A. waiting for me with a gig. We had a nice drive of seven miles to T., with this one brawback, the horse that drew us had the misfortune to fall and to break his knees, though, providentially, without our sustaining any injury. As my friend is leaving this curacy very shortly, this may be supposed to be my last visit here. We spent the remainder of the afternoon quietly together, and in the evening I preached from Isa. xliii. 21. "This people have I formed for myself, they shall shew *forth* my praise."

Saturday, 20th.—A beautiful day, dry and warm. It was also a busy day with me, as I was on my way to preach at Birmingham. I purposed going round a little out of my way to Stourbridge to see some dear friends there. After an early breakfast, my dear brother took me in the gig to the Tattenhall station, just in time for the train—proceeded to Bescot; here I had to wait some time for a train going to Dudley, thence I proceeded by coach to Stourbridge; it was now about three o'clock. Dined and spent the afternoon with my friends there, and at half-past eight took my place outside the mail coach to Birmingham; here I had to look for my carpet bag which had been left by mistake at Wolverhampton, but was sent to Birmingham to meet me. It was nearly eleven when I arrived at the house of the "OLD PILGRIM," with whom it was my privilege to take up my abode during my short stay at Birmingham.

On Sunday, preached in the morning from Col. i. 12, 13, 14. Spent the afternoon quietly, and in the evening I had great liberty and enjoyment in preaching from 1 John, ii. 20. The sweet savour of this day's services seemed to be the commencement of a week of blessedness, during which, that savour never left me.

Monday, 22nd.—Another beautiful day, *very* hot. I rose at about half-past five, breakfasted at six; at half-past a cab took me to the Railway; rode in an open carriage to DERBY, found it very dusty. At Derby I remained about an hour and a half, then on by train to LOUGHBOROUGH, where I spent about three hours with some dear Christian friends; we had a chapter together, on which I made a few remarks, and we commended each other to the fear and care of the Lord. My next journey was to LEICESTER. Christian friends met me at the train, with whom I went to tea; and having spent a delightful hour or two, we all went to Aylestone, where I was most cordially received and kindly entertained by my dear brother at the rectory. We speedily went to church, where I preached from Rom. vii. 4. A very blessed season.

As I had not time to take down any notes of my sermons in this part of my MIDSUMMER HOLIDAYS, I cannot here furnish any heads.

On Tuesday, went with my friend into LEICESTER,

called on some friends; a very old friend called on me too this morning, with whom I had some spiritual conversation; another friend came, and spent the remainder of the day with us.

In the evening, went to Leicester, where I preached in St. Mary's church, the church of which Robinson was formerly vicar, from 2 Tim. ii. 1.

Wednesday, 24th.—Last evening, accompanied Mrs. C. and my friend A., Mrs. A. and son and daughter, to S. Hall, their residence, a few miles from Leicester, and this morning A. and I have been to G. and N. to see another dear brother, who from his own illness and that of a friend, has been unable to join us here.

The remainder of the day was spent in a most delightful way; four clergymen, besides myself, and the wives of two of them, with our host and hostess, and family, and our friends from Oadby, formed the party. I expounded 1 Cor. i. 1—5, at some length in the evening.

Thursday was a very wet day. My friend Mr. C. came to fetch me to his house, where I arrived about eleven; some friends from Leicester came in the afternoon, and in the evening, about twenty persons joined us at family prayer, when I addressed them from Phil. iii. 1.

On Friday, I set off towards home, where I arrived about four o'clock, having been greatly refreshed by my visit to these dear friends, whose kindness will be long remembered.

With this short notice, time and space compel me to conclude the account of the *second* part of my MIDSUMMER HOLIDAYS. A. H.

ORIGINAL LETTER TO THE EDITOR

"Cast thy bread upon the waters, and after many days thou shalt find it."

[The first sermon alluded to in this letter, was preached in 1832, the other, in 1834. I received the letter in 1849, from a stranger.]

DEAR SIR,

GRACE, mercy, and peace be with you from God our *Father*, and the Lord Jesus Christ, through the sweet

and blessed bedewings of the Holy Ghost.

I have been in company with one to-day, who in appearance is drawing near to the gates of death; he has been poorly seven or eight weeks. I had some conversation with him, and he tells me that the first time preaching was made good to him, was the first time you preached at Manchester, at night, from these words, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger," and again at Halshaw Moor church, Farnworth, from these words, "Blessed are they that know the joyful sound." I heard you myself, and was well satisfied. He tells me that he has been comforted under Mr. Gadsby's preaching, and under that of Mr Taylor, now in Mr. Gadsby's stead, but never so much as under those two sermons which he heard you preach; he says the sweetness was such as he cannot describe; I say, he is one of those unto whom the word came, not only in word, but also in power in the Holy Ghost, and in much assurance, but it is not so now, he is in darkness, has only light enough to discover his darkness; he says if he could do as the Methodists say, "lay hold of it," he is sure he should not be so miserable as he is, but he must wait till the sun of righteousness arise with healing in his wings, he is poor in spirit, and cannot do the things that he would; he says he has not had one single portion of scripture applied to his mind, nor a verse of a hymn during his sickness, except two lines from one of Mr. Hart's hymns, which are these,

> "And can he have taught me to trust in his name,
> And thus far have brought me to put me to shame."

And these, he says, had no power with them, so that he is greatly cast down. With respect to his character, he is every way amiable; the grace of God has produced its own effects; as a servant, a neighbour, a husband, and a father, there are few to equal him; he has a good report of them that are without, for all things but his religion, this they cannot do with. I add no more, but that the dear Lord may bless your ministry with many more such testimonies, is the prayer of yours in the truth,

* * * *

TO THE EDITOR OF THE "*CHRISTIAN COTTAGERS' MAGAZINE.*"

MY MUCH ESTEEMED FRIEND AND BROTHER IN THE LORD,

I RETURNED home on Saturday last from a place called the "Salt Wells," having been laid up from lameness.

I fully anticipated hearing you preach at St. Bartholomew's, Birmingham, on Sunday last, but when the Sabbath arrived, I found myself too unwell to proceed.

I felt greatly disappointed, having heard you preach there before, to the great joy and comfort of my soul.

I have understood that the souls of many on that occasion were greatly refreshed.

I do assure you, my dear sir, I looked forward in anticipation of being permitted to pick up a crumb on Sunday last, if it had been the will of my heavenly Father. Could I have seen you, it was my intention to have handed over the sermon sent herewith, for insertion in your useful magazine.

It was my privilege to be present during the delivery of this discourse to a crowded congregation, a season, which I trust, will not easily be forgotten.

This dear sister, who lived within a few yards of my dwelling, had been for several years tried in the school of affliction. It was my happiness to be permitted to spend at different times, for years, hours of social intercourse with her, and often in seasons of severe affliction have we rejoiced and wept together whilst relating the dealings of God with our souls.

Her bright example was worthy of imitation, and never since her death have I been privileged to hold intercourse with one so sweetly taught of God.

On visiting our dear afflicted sister, as was frequently the case at the close of the day, she would invariably welcome one with a smile to her fireside, with her bible before her, and I might venture to assert, that in the whole course of my acquaintance I can scarcely *recollect* an instance of its omission. Although, as *touching* her satisfaction in the sight of God, on this

she did not presume as the ground of her acceptance, yet notwithstanding, she insisted much upon the practical part as the fruits and effects of the sinner's conversion.

I never think of her, together with her strict observance in these matters, but it comes as a reproof to my sluggish soul for its omission, alas, too frequently, in matters of this kind. Indeed, I lost a kind friend, and one, (especially on my first being awakened), that often cheered and comforted me by her christian advice, and savoury conversation.

Oh, that there were more like our dear sister, loving to all, without regard to sects, or party names whatever.

There was such a richness, combined with love and faithfulness, such undaunted boldness for the truths of the everlasting gospel, and yet expressed in the spirit of meekness and simplicity, such tenderness of conscience, that I think I shall never forget. She was remarkable for her fine feeling even towards dumb creatures, and would often rebuke those, (when she had an opportunity), that she considered cruel in this respect. "*Ah, poor things,*" she would say, "*its their nature, you cannot change them; we should not hurt them; the better you behave to them the more they will love you,*" or words to that effect. Oh, that many professors of christianity were more particular in this respect. She was beloved by all, and although she left no children to mourn her loss, God gave her grace not only to feel for, but to adopt, the children of others, training them up in the nurture and admonition of the Lord. But to pass on. There is one point in the reading of our dear sister's experience, contained in the sermon, under which my mind has lately been comforted. I seem as though I had lost sight of it in the perusal thereof on a former occasion. The part to which I allude is the period of her conversion.

She, as we read, wonld often regret her inability to state the exact time.

Oh, my dear sir, I do feel comforted even while my pen is moving along to relate these things, not because our dear sister was unable to fix the time, but more especially that my own case is not singular.

How often have I felt a desire to declare to others

the precise period when God first opened my blind eyes, calling me from the very depths of iniquity and vice to cry aloud for mercy, and that very passage of scripture which the dear saint refers to, namely, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit,*" has often been a comfort, yea, I might say a prop, to my sinking, doubting soul, followed with, "*Lord, if I'm right, keep me so; if I'm not, make me so, and lead me to the knowledge of the truth as it is in Jesus.*"

In conclusion, I do hope, and my prayer is that the reading thereof, should you think it worthy of insertion, may not only be the means of comforting, supporting, and strengthening my fellow travellers to eternity, but that it may be instrumental in calling many out of darkness into his marvellous light.

Yours in the bonds of love,

THOMAS ALLEN.

Abberley Street, DUDLEY,
25th July, 1850.

I determined if possible to insert this sweet letter this month, reserving the NOTES of the sermon for next month. My solemn ascription on reading of each is, bless the Lord, oh my soul, for the glorified saint, and for the tried believer, who, though often *faint* is still *pursuing*.

MARY, A PRAYING SERVANT GIRL.

THE following anecdote is taken from a religious magazine:—A number of ministers were assembled for the discussion of difficult questions, and among others it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it to read at the next monthly meeting, which being overheard by a female servant, she exclaimed, "What! a whole month wanted *to explain* the meaning of that text! It is one of the

easiest and best texts in the Bible." "Well, well," said an old minister, "Mary, what can you say about it. Let us know how you understand it; can you pray at all times?" "O yes, sir." "What! when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed; well Mary, do let us know how it is, for most people think otherwise?" "Well, sir," said the girl, "When I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child, and so on all day; everything I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid to the wise and prudent." "Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will he guide in judgment.'" The essay, as a matter of course, was not considered necessary after this little event occurred.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all anderstanding, shall keep your hearts and minds through Christ Jesus," Phil. iv. 6, 7. "Behold the Lamb of God, which taketh away the sin of the world," John i. 29. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12.

ACCOUNT OF THE UNHAPPY STATE OF AN INFIDEL.

Mr. N. was constantly taken by his father to public worship every Sunday morning and afternoon, until he came of age and left his father's house to settle himself in business. Entering into new engagements and connections, he became acquainted with sceptics, infidels, and deists. These men captivated him; he listened to their conversation on the *prejudices of education*, the *shackles and restraints* which were unreasonably imposed upon youth by *superstitious parents; the natural rights of rational and moral agents to think and talk freely on all subjects*, provided they were free from disturbing the government, and acted well as members of society; that the *whole of religion* consisted in doing as one would wish to be done by; if this was done, it was of no importance whether a man *believed or disbelieved Christianity*, or whether he *revered or ridiculed* Christ and his apostles, Moses and the prophets. Drinking deep of this dreadful stream, as well as the *liquor* on the table, he began to approve and relish the doctrines advanced by these soul-destroyers.

Now public worship was thrown aside; he left off prayer, ridiculed it as an unnecessary attempt to inform the Deity of our wants. In consequence of this, and in conformity to these sentiments, he neither asks for God's blessing before the *hours of sleep*, nor returns him thanks for having watched over and preserved him the *past night*. Nay, Mr. N. sits down to his meals with no more thought of Him who daily spreads his table than the beasts that perish, and therefore never asks a blessing on his food. And, whenever at the table of a friend, he can be so rude as to turn a deaf ear, and talk to the person next him, while (as it is generally termed) the grace is saying; the same disregard he shews when a return of thanks is expressed for the mercies received.

Mr. N. has now been upwards of seven years in this deplorable situation, living as without God in *the world*. He seeks for the company of men like

himself, atheists, deists, and infidels. His Sundays are spent in an idle and unprofitable manner. His books are poisonous, tending to increase a hatred to God and Christ; and if any infidel writer publishes a book in which he boldly blasphemes *the person, the miracles, the life of Jesus Christ,* he buys the book and reads it *with eager delight.*

Sir, is not this state of mind dreadful and deplorable? May God awaken poor Mr. N. out of it before he goes hence and is no more seen. Amen.

I utter that short prayer because I know Mr. N. is not out of the reach of God's power, who may, by some means, perhaps losses, sickness, or other means, bring him to himself. I trust in God to answer the prayers of his Christian friends. I discovered a few days past that he was in horrible fears of a fit of illness. I know that habitually he hates to enter a sick friend's chamber, and would be so frighted to see a minister come into the room, that he would instantly and abruptly quit the place; and was he by any means obliged to stay, it would be a torment to him. Such is the state of mind given up to infidelity. No love to God, no delight in his ways, an abhorrence of his sabbaths, a hatred to his ministers and people, a prayerless life, totally deprived of communion with God, and a stranger to that peace which passeth all understanding, but which Christians enjoy here in this world, and are thereby prepared to enjoy it for ever in the world to come.

And now I say to Mr. N.—O! sir, (a torment to yourself and to your friends)—unhappy Mr. N., may God shew you the folly of attempting to destroy the evidences of Christianity which so copiously are offered throughout the whole Bible. May he enable you to see that infidelity, attended with all its horrid train of blasphemies, ridicule, and banter, here, can never make up an equivalent for the loss of your immortal soul for ever. Consider this in time, and may God bring you into the way of salvation, through Jesus Christ our Lord. Amen.

P.S.—It is advised that every infidel should ask himself and his companions what kind of happiness

they would wish, hope, and desire to have in eternity, upon the supposition that the soul is immortal, or that there will be a future state of existence? Let them not rest till they find out a better than the Bible proposes, or else accept of that with a glad and thankful heart.

"LORD, I FLEE UNTO THEE TO HIDE ME."

"BETAKE thee to thy Christ, then, and repose
Thyself, in all extremities, on those
His everlasting arms;
Wherewith he girds the heavens, and upholds
The pillars of the earth, and safely folds
His faithful flock from harms.
Cleave close to him by faith, and let the bands
Of love tie thee in thy Redeemer's hands.

Come life, come death, come devils, come what will,
Yet, fastened so, thou shalt stand steadfast still;
And all the powers of hell
Shall not prevail to shake thee with their shock,
So long as thou art founded on that Rock:
No duty shall thee quell.
No danger shall disturb thy quiet state,
Nor sad perplexing fears thy mind await." Amen.

POSTSCRIPT.

THERE is so much original matter this month, and so much about myself, that I thought it best not to add anything of the *Twelve Years* until the account of the *Midsummer Holidays* was ended. I hope and believe my readers will agree with me as to the propriety of adopting this course.

THOMAS HALLIWELL, PRINTER, MARKET SEREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

OCTOBER, 1850.

A LETTER TO MY FRIENDS.

DEARLY BELOVED IN THE LORD AND FOR THE LORD'S SAKE,

"THE goodness of God," by which I understand his grace, "endureth yet daily," so said the Psalmist in his day, and so says my heart; his *forbearing* goodness, his *long-suffering* goodness is ever the same, and his readiness to help those who feel that they cannot help themselves, is never failing; while I write, my heart blesses him for all that is past, and looks around, upward and forward, with feelings of grateful joy and confidence. No small gratification arises in my mind from the goodness of the Lord in permitting me to be useful to his people through the pages of this little periodical, and his kindness in allowing me from time to time to hear of his blessing on these my labours of love. Thus too, the letter of one individual, being, as it were, the representative of a class of persons exercised in the same way, and desiring to know the same things, produces a reply to the queries in the minds of the whole class so exercised.

To G. C., I would reply I had not perused the work on *Universal Redemption*, nor did I know of its existence till very lately, and I have it placed in my drawer ready to notice at length, when opportunity offers. The quotations from Ness, in this month's magazine, will serve to shew what I think of the dogma itself.

My dear friend E. C. is still troubled with the horrid temptations to blasphemy. It is not difficult to ascertain that these are Satan's temptations, but it is most blessed to know that they are only the permitted effusions of his spite and malice against her Lord, as well as against

herself. If, in my last notice, there was any expression which was calculated to distress, my dear friend must suppose that as I cannot know how the Lord's family are walking, from whom I only hear occasionally, it becomes my duty to guard them against themselves and their own tendencies. My prayer is that the Lord will deliver her from that sad state of mind from which he has delivered others, and which is only permitted to shew his own power, grace, faithfulness, and love, and her readiness to fall in with all, or any of Satan's devices.

M. L. C.—All the passages which speak of God as repenting, or, so to speak, changing his mind, are merely adaptations by figurative expressions to our finite ideas, somewhat of the nature of God's dealings with us. God is not a being of parts and passions like ourselves, yet to illustrate God's dealings with us, he is represented as actingfrom the same causes as men act from when they change their mode of action towards their fellow creatures. Again, all the threatenings are to be taken, as it were, with a condition, if the threatened party repent and forsake the evil, then God sheweth mercy instead of severe judgment, and this is to be taken as a rule, and hereby we are encouraged to seek him in prayer. You shall have a paper on Col. i. 24 next month, if the Lord will.

M. A. S.—Strange and sad things are continually brought to one's knowledge respecting gross sins and iniquities committed by persons professing christianity and taking high ground. In general, there is a difficulty in proving and bringing home these things to the offender, but surely no truly taught child of God would ever think of *excusing*, still less of *justifying* anything that is sinful. The desire of such a one is, that the heart, with all its deceitful lusts, may be *crucified*, whatever it may cost, and God be glorified in and by the Christian *in all his ways*.

Now I must conclude by commending you to God and the word of his grace.

Believe me your faithful Brother,

A. H.

ON THE PERSONALITY, &c., OF THE HOLY GHOST.

(*Concluded from page* 311.)

On his awaking them from the sleep of death, and raising up their bodies from the state and power of the grave, at the second coming of Christ, giving them the full exercise and enjoyment of eternal life, perfecting them in their souls and bodies for complete and uninterrupted communion with the Father and the Son, through his indwelling in them in the state of glory, and placing them in all the perfection of their supernatural new creatureship in Christ Jesus, in the meridian brightness of the kingdom of his glory, where God, in all his persons and perfections will be ALL IN ALL in them and unto them for ever, to the glory of the eternal three, who will be their portion, inheritance, glory, and exceeding joy.

THE Holy Ghost hath his influence, and puts forth his divine energy in everything which concerns the people of God, from their regeneration to their glorificatien. He comes from the Father and the Son, he descends into their hearts, and consecrates them for fellowship with the Father and the Son. He dwells and abides in them for ever. He is with them all through life. He is their most divine comforter in the article of death. He sanctifies their last moments with his presence and everlasting consolations. He admits them into the state of glory. He there puts forth the influence and glory of his indwelling in their souls, and fills them with all the fulness of God. He leads the soul in glory into fellowship with the God-man. So that the elect are as truly dependent on the Holy Spirit for all the enjoyment of the Father's love and the blessings of glory, as they were, in a time state, for all the blessings of grace and salvation. He indwells in their souls, and will throughout eternity, as in his own true and proper temple. Hereby he will fill them in all the faculties of their souls with an increasing knowledge, enjoyment, and communion of all the blessedness of the Father's love, and the glories of Christ, which are essential, personal, relative, and mediatorial. And like as the Holy Ghost, by his indwelling in the regenerate, is in them now the principle of all grace and glory, for grace is glory in the bud; so by his indwelling in them in heaven, he will open their faculties to receive out of the fulness of Christ glory for glory.

The believer's body when dissolved by death, and when its mechanism is destroyed, sleeps in Jesus. It is in union with him. His Spirit dwelleth in it, and by virtue thereof he will quicken it, and raise it up at the last day. So saith the apostle. "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. viii. 11.) Though the believer is fallen asleep, and is under the power of death, and will remain in the state of the dead for a season, yet his body, with the rest who sleep in Jesus, will be reanimated and raised from the grave at the second coming of Christ. There will be a blessed resurrection of the bodies of the *elect dead* from the grave and power of death, as the fruit of his most glorious resurrection, as the LORD AND CONQUEROR of death and the grave. He is the first fruits, the forerunner and earnest of a glorious resurrection. "Afterward they who are Christ's at his coming." Christ's resurrection is the foundation of our hope of a glorious resurrection from the grave, state, and power of death at the second coming of our Lord and Saviour. He was raised as the head of the elect. And they are to be raised by virtue of their union with him, and in a divine conformity to him. He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. i. 4.) And Peter saith, "Christ was put to death in the flesh, but quickened by the Spirit, by which (Spirit) also he went and preached unto the Spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved by water." (1 Peter iii. 18, 19, 20.) Now turn to the book of Genesis, and it will clearly appear this was the Holy Ghost. For there you read thus, "And the Lord said, my Spirit shall not always strive with man." (Gen. vi. 3.) He is here styled "the Spirit of Jehovah," as he is called "the Spirit of God," (Gen. i. 2.) And was one of the *us*, who said, "Let us make man," and of whom we read "The Lord formed man of the dust of the ground, breathed into his nostrils the breath, *or* Spirit, of life, or lives, and man became a living soul.

(Gen. ii. 7.) Now this breathing of the Lord God is said to be the breath of the Spirit of lives. (Gen. i. 26.) The Spirit therefore must be Jehovah, God, the Creator. But not to wander from the subject before me, the dead body of Christ was quickened with new life, yea, with a life it did not partake of before, when it was raised from the grave, power, and state of death to life immortal. And it was the Holy Ghost who was the quickener, as appears from the passage cited from the apostle Peter, who says, "Christ was put to death in the flesh, but quickened by the Spirit." And the same Holy Ghost it is who will quicken the dead bodies of the saints, and raise them up from the sleep of death at the last day. "The Lord Jesus will descend from heaven with a shout, with the voice of the archangel, and with the trump of God." *The trumpet shall sound.* "All that are in the graves shall hear his voice." The eternal Spirit will put forth in a moment, in the twinkling of an eye, his power, and quicken the dead bodies of his saints with life everlasting. So that they shall awake from the sleep of death, and rise from the state and power of the grave with immortal vigour, and everlasting triumph over it. The apostle Paul gives us an account of their triumph, and also of the change which will pass on their bodies at the resurrection. "This I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 50 57.) The elect being raised, and living saints changed in their bodies, they will bear the image of the heavenly Adam, and be fitted and qualified with such qualities

as will fit them for the beatific vision, so that in their souls and in their bodies they will be capable of the full fruition and enjoyment of Christ in the state of ultimate glory. "The body will now be for the Lord, and the Lord for the body." They will fully shine forth as the children of God, being the children of the resurrection. They will now in their whole persons, souls, and bodies being reunited, be made perfectly conformable to the image of God's Son, through the mighty power and operations of the Holy Spirit on their souls and bodies. He by his indwelling in their souls and bodies, and by his putting forth his divine influence throughout every part, in every faculty, will give them the full exercise and enjoyment of their every sense, in an eternal freedom from all evil, and in a perpetual experience of all good. They will now find themselves possessed of eternal life, and fully apprehend the Holy Ghost dwelling in them to be the spring and fountain of it, which will settle them in their eternal dependence on him for ever and ever. Their eternal life will be exercised for ever on the God-man, whose essential, personal, relative, and mediatorial glories, will afford them an everlasting feast to the most perfect satisfaction of their souls and bodies, such as will perfect them in immortality and endless bliss. Now they will find that "Blessed and holy is he that hath part in the first resurrection, on such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," in the new Jerusalem state, and afterwards in the state of ultimate bliss to all eternity. Thus the Holy Ghost will complete them in their souls and bodies for immediate and uninterrupted communion with the Father and the Son, through his indwelling in them, and filling their souls and bodies through and through with all the fulness of holiness and glory. Having raised them up, and wrought in them according to the vast designs of the Father's love towards them, and in conformity to election-purposes, suitable to their union, relation, and interest in Christ, a complete conformity to Christ, their everlasting head, friend, and bridegroom, so that they will shine forth complete in all the perfection of their supernatural new-creatureship *in* Christ Jesus, he will place them in the meridian of

the kingdom of glory, where Christ their husband, and the elect of the human race, the bride, the lamb's wife, will shine for ever and ever. He, her Lord, who is the LORD, will shine on her, and she will reflect the shine, and be all glorious, having him for her everlasting light, and her everlasting glory. And the same Holy Ghost who dwells in him personally, with all his fulness of grace and glory, will dwell in all saints, and be the spring of their immortal vigour, and the continuer of their eternal life and immortality for ever. In the kingdom of glory God will be ALL IN ALL to his saints, in all his persons and perfections. Their faculties will be suited to take in the utmost knowledge and enjoyment of the persons and perfections of Godhead, consistent with the capacity of creature-ship. And they will be filled in their understandings with all the fulness of God. They will in Christ, God-man, have the most perfect enjoyment of all the fulness of God. Real views of the glories of the God-man, and free, full, and uninterrupted communion with him, will be the heaven of heavens. The eternal Three will dwell in the saints to all eternity. They will be their portion, inheritance, and glory, their exceeding joy, and their exceeding great reward for ever and ever. May the Lord the Spirit create in the minds of such as hear and read this, some views of the glory which is to be revealed in them, when they shall see Jesus, see him in his glory, when his glory shall shine on, and within them, and their souls and bodies wear the shine of it, and be all glorious with it! when they shall be complete in knowledge and holiness, and find their eternal life consists in seeing Christ in all his glory, and in having free, full, and everlasting communion with him, and with the Father in him, through the indwelling of the Lord the Spirit. And thus I conclude this last section on the Holy Spirit's raising the bodies of the saints from the sleep of death, and from the state and power ot the grave, at the second coming of Christ, giving them the full exercise and enjoyment of eternal life, perfecting them in their souls and bodies for complete and uninterrupted communion with the Father and the Son, through his indwelling in them in the state of glory; placing them in all the perfection

of their supernatural new-creatureship in ChristJesus, in the meridian brightness of the kingdom of glory, where God will be *all in all*, in all his persons and perfections, in them, and unto them for ever, to the glory of the eternal Three; who will be their portion, inheritance, glory, and exceeding joy. Hereby all the ends and designs of Father, Son, and Holy Ghost concerning the elect, will be finally accomplished. And nothing will remain but for them to be glorified with Christ, and be everlastingly blest in having uninterrupted communion with the essential Three in Him to all eternity. The Father, from everlasting, loved them, and gave them being, and decreed the uttermost perfection of their well-being in Christ. The Son of God, who was constituted by the Father to be God-man, elect, from everlasting, and their eternal head, who had life and glory bestowed on him, for them, before the world was; he, in the everlasting covenant, undertook on their behalf, and engaged to raise them up from all the miseries of the fall, to wash them from their sins in his own blood, to present them to himself, and before his Father, a glorious church, without spot or wrinkle, or any such thing, and to deliver them up, saying, "Lo, I, and the children which thou hast given me." And the Holy Ghost was to create them anew in Christ Jesus, and produce in their souls a supernatural birth, suitable to their dignity, as sons of God, as in union and relation to their great head, the God-man, from whom they were to receive everlasting life and glory. All this will be eternally finished by the Holy Ghost, when he has completed those great designs in the bodies and souls of all the elect at the last day. He will create in their souls and bodies such faculties as will enable them to take in by degrees all the manifestative glory of Christ. Now the elect will be in soul and body as perfectly pure and holy as they were ordained to be by the Father in his predestinating purpose. And the elect being, as the Epistles of Christ, formed in soul and body in full conformity to him their head; the Holy Ghost, the Spirit of glory, will dwell in them, opening their faculties to take in the vision of Christ's person, and to see him as *he is*. All the persons in the Trinity will dwell in the

souls and bodies of the saints for ever, which will be to the glory of grace, and the complete blessedness of the saints. May the Lord the Spirit be pleased most graciously to bless what has been written, so far as may make for his glory, and his people's good! Even so, O God, the Spirit! Amen.

O Holy Ghost! I began this brief account of thy great and glorious work in the souls of the elect, and the testimony thou bearest in *thy word* and in *their hearts* for Jesus, with an address to thee for thy presence with me, and thy blessings on this attempt to make thy praise glorious. Thou hast, by thy good hand on me, brought me to the close of it, for which I bless thee. May it be thy good pleasure to make me more apprehensive of the blessedness of future glory. As thou hast taught me it will greatly consist in beholding Christ's essential, personal, relative, and mediatorial glories, do thou therefore most graciously be pleased to open and unfold, from thy word, and by thy own divine teachings, these ineffable glories to my view, that I may centre in the Lord Jesus Christ, in whom all the fulness of the Godhead dwelleth personally for everlasting life, righteousness, purity, holiness, perfection, glory, and immutable blessedness, and that I may hereby have a most blessed and realizing view of the excellency of the life of immortality, which will be spent in uninterrupted communion with Jesus, and the Father in him. Grant this, O God the Spirit, for thy name's sake! Amen.

MOSES AND AARON.

GROVES AND HIGH PLACES.

The ancient heathens did not only not build temples, but they held it utterly unlawful to do so. The reason of this might be, because they thought no temple spacious enough for the sun, which was their chief god. Hence came that saying, "The whole world is a temple for the sun." Moreover, they thought it unfit to straiten and confine the supposed infiniteness of their fancied deities within walls; and,

therefore, when aftertimes had brought in the use of temples, yet their god Terminus, and divers others of their gods, were worshipped in temples open-roofed. This, I take to be the reason why they made choice of hills and mountains, as the most convenient place for their idolatry. These consecrated hills are those high places which the Scripture so often forbids. Afterwards, as the number of their gods increased, so the number of their consecrated hills were multiplied, from which their gods and godesses took their names. At length, to beautify these holy hills, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of groves and woods, from which their idols many times were named. At last some choice and select trees began to be consecrated. Those French Magi termed Dryadæ, worshipped the oak, and thence had their names. The Etrurians worshipped an holm-tree, and among the Celtæ a tall oak was the very idol or image of Jupiter.

Amongst the Israelites, this idolatry began under the judges Othniel and Ehud, Judges, iii. 7, and at last it became so common in Israel, that they had peculiar priests, whom they termed "prophets of the grove," 1 Kings, xviii. 19, and idols of the grove; that is, peculiar idols, unto whom their groves were consecrated, 2 Kings. xxi. 7; 2 Chron. xv. 16. As Christians, in the consecration of their churches, make special choice of some particular saints, by whose name they call them, as St. Peter's church, St. Paul's, St. Andrew's, &c., so they consecrated their groves unto peculiar idols: whence, in profane authors, we read of Diana Nemorensis, Diana Arduenna, Albunea Dea; all receiving their names from the groves in which they were worshipped: yea, the idol itself is sometimes called by the name of a grove: Josiah brought out the grove from the house of the Lord, 2 Kings, xxiii. 6. It is probable, that in this idol was pourtrayed the form and similitude of a grove, and thence it was called a grove, as those silver similitudes of Diana's temple, made by Demetrius, were termed "temples of Diana," Acts, xix. 24.

CHRISTIAN EXPERIENCE.

No. VI.

MARCH 7th, 1841. This day brings to my mind many mercies. Nine years ago I was united to my dear husband, in flesh and spirit. God was with us then indeed. Since then we have received many tokens and manifestations of His presence, and he has been a faithful God. *Bless Him, bless Him,* O my soul, in the midst of judgment remembering mercy; my life still spared, contrary to my own, or my friends' expectations, and I have been asking Him to-day—what for? I have these last four months been confined to my bed, and have been a continual beggar at mercy's door, and this day feel as dependant as ever, as vile as ever, and as needy as ever. I must praise the Lord, though Satan would try to rob me of my joy. His hand alone has been made manifest; and though now I am able to sit up, and go down stairs, yet disease is still fast cleaving unto me; at His command it comes, at His command it goes, all are His servants; may I receive the sanctified use of it, and more readily say, "Father, Thy will be done," whether He spares my life or takes it. *For me,* I can say, by His grace, "To *live* is Christ. but to *die* is gain." But if it should be according to His infinite wisdom to spare me still to my partner, His will be done, may it be to come more out of this world and its spirit, and to live in greater conformity to Him, to really anticipate my change, and substantiate, by faith, real bliss. My chief tie to earth seems my husband, but my Jesus gave him to me. O that I could willingly again surrender him up to Him, thanking and blessing Him that he has been lent so long: O the happy seasons we have had together (these last nine years,) with Jesus in the *midst.* His name has been altogether lovely; O may I get nearer and feel its sweet drawings; of old, it was as ointment poured forth, therefore the virgins loved it; now this day may I afresh come in contact with it; Jesus is the same as then,

His anointing virtue as free as ever, and His cleansing blood as rich; the living element is sufficient for every time of need, my faith wants to appropriate, take hold, embrace; I have done *it many* times since last October, when I was taken ill, but to this hour Satan has perfect enmity against it and tempts to unbelief; but the same mighty, working power, which first enabled me to take hold, will strengthen again to lean upon the Mighty *Arm*; I cast myself upon *it,* and defy every power to overcome me. To Him be praise.

S. L.

October 31st, 1841.—Mercy, mercy, mercy, all is mercy. A few months more have rolled over my head, and in the midst of judgment He has remembered mercy; I am still His prisoner, still under His hand, often cry out "How long, O Lord, how long?" but this is my time of passing through the fire. The night before I was united to my dear partner, the word to us, through His servant, was, "I will cause you *to pass under the rod,* and bring you into the bonds of the covenant." Thou art a *faithful God,* just so has been thy dealing with us, a constant causing us to pass *under* the *rod,* yet a constant power upon us, causing us to enjoy the wealth of the covenant; how many blessings have compassed us around. But never did I feel so much the necessity of watching against a wordly, earthly spirit creeping in, making me wish to stay here always, so near as I sometimes appear to be to my home, yet anticipate the change so little. To be for ever with the Lord, and go no more out; I long more to be transformed in the image of my mind, to aspire more after the *Heavenlies,* to find myself now more frequently seated with Him, before His throne, to realise more that where He is, there His servants are; to rise with Him above these carnal things which so much court the senses. O myself, myself, thou art my bitterest enemy, often do I find myself sowing to this idol god for hours, planning for it, for the future, and seeking

the world by respect and honour for it. Lord I am very vile, I ask to have it prostrated and brought low, then find fault with the ways thou dost take to answer my own petitions; but still I bless Thee I am not left alone to serve my idols and be satisfied therewith, so *my very spirit* says, "There is none upon earth I desire so much *as Thee.*" "Take what Thou wilt, but not Thy Holy Spirit from me."

S. L.

A SECOND BUNDLE OF CHIPS.

"*Precept upon precept, line upon line; here a little and there a little.*"—Isa. 28, 10.

I.

Amidst all the changes, cares, uncertainties, and sorrows that surround us "in this transitory life," how unspeakably precious and animating to the believer's soul, is the thought that all things are not merely under the control and direction, but exist by the absolute will and decree of his heavenly Father, whose exhaustless love, unerring wisdom, and almighty power, has appointed, arranged, and fixed every circumstance of his lot.

II.

Death, simply in itself, can not be the desire of any rational being; it is *life in death* for which the Christian longs and hopes. "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." (2 Cor., v. 4.)

III.

A truth may be invested with an offensive appearance which is by no means essential to the integrity of that truth. The same picture may be very differently framed.

IV.

Heaven is a place of rest. Life is the struggle—heaven is the victory. Life is weariness, heaven is

repose; not the repose of inactivity, but the rest of contemplation; when to contemplate is to adore, and from the altar of adoration rises up the flame of love.

"There no bootless guest,
That city's name is Rest;
There shall no fear appal;
There Christ is all in all."

V.

Perhaps God gets more glory from a single look of humble loving resignation cast up to His throne by some poor, afflicted believer, than from many a splendid work or eloquent oration.

VI.

If Christians, we cannot say of any one on earth, however long we may have known them, and however near and dear they may be to us, that he or she is the *oldest* friend we have; for, blessed be His name, we have *One* Friend who loved us before the foundation of the world.

VII.

God does nothing without a reason, and that the best of reasons.

VIII.

Free-will, in its ordinary acceptation, is utterly incompatible with the omnipotence, omniscience, and sovereignty of Jehovah.

IX.

It is hard for a *rich* man, it is hard for a *great* man, but it is hardest of all for a *wise* man to enter into the kingdom of God.

X.

None but a regenerate man can truly pray. To pray indeed, to pray with the faith to which a blessing is promised, this is a fruit which only grows upon the tree of faith, this is a gift from God to his elect only.

XI.

Faith is "the star of earth's dark night," and Hope is as "an anchor to the soul," but Love is an eternal sun which shall continue to shine in glory

"When Faith is lost in sight, and Hope
Has into full fruition grown."

XII.

How widely different are the thoughts which the idea of eternity awakens in the believer's, and in the wordling's breast! Oh, eternity, eternity, eternity, how terrible art thou to the Christless soul!—how vague, how cheerless, how appalling! a thought of thee will check his gayest smile and cast a gloom over his brightest day. Oh eternity, eternity, eternity, how glorious art thou to the poor, afflicted saint!—how sure, how bright, how welcome! the thought of thee can hush his deepest sigh, and shed a gleam of sunshine upon his darkest hour.

XIII.

The gospel is not the abrogation of the law, but its highest fulfilment—its most solemn ratification—its noblest vindication. "Think not," said Christ, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." (Matt. v. 17.)

XIV.

Christ's mystical body can by no means have a single member either taken from or added to it. It consists of the exact number of God's elect. They are the integrity, the fulness, the completeness of it. One *less* and Christ were (so to speak) a cripple, one *more* and He were a monster.

XV.

He who wants assurance may be a safe, but cannot be a happy, soul. It is but a small comfort to know that Christ has died for sinners, unless I know he died for me. Oh seek assurance! above pleasure, wealth, or knowledge, it will prove the most precious of all possessions, when pleasure shall be as a dream, wealth valueless, and knowledge vain. A highly esteemed servant of God has said. (and his words are as true as they are beautiful,) pardon is the ring, but assurance is the diamond in it.

XVI.

The less we have to carry with us the easier it is to travel on the road to heaven. Wealth, rank, honour, learning, are heavy baggage which retard

our pace, and encumber us sadly in the straight and strong way.

XVII.

"God is love" (1 John, iv. 8.) O, the length, the breadth, the depth, and the height of the love of God in Christ! A length that reaches from eternity to eternity. A breadth that encompasses every redeemed sinner, and secures his well-being in time and through eternity. A depth that reaches to the lowest state of human misery and degradation; and a height that sheds a flood of glory upon Jehovah's crown and throne.

XVIII.

Truly we are justified by works, but mark, not our own works, but *Christ's*. Christ's life and death, Christ's resurrection and ascension; Christ's payment of the utmost demands of Divine justice, and complete fulfilment of God's holy law in *our* place—on *our* behalf—as *our* surety. *These* are the *works* on which our justification is built: all other works *for justification* the fire will burn up. The utmost *our* works can do is to *justify our faith to the world.* Oh that they always did this!

XIX.

The glory of God and the happiness of His people are involved in each other, whatever conduces to one conduces to the other; they have been so harmonized and interwoven as to have become *one.*

XX.

The past appears to us like a sheet of parchment written over with ineffaceable characters, but the future like a blank sheet upon which we may write much what we please. But in truth *it* also is already written by *another hand,* though as yet to us the writing is invisible. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." (Prov. xvi. 33.)

XXI.

Jacob, when summing up the results of his experience at the close of his pilgrimage, was enabled to say that "God had fed him all his life long, and that

the angel had redeemed him from all evil." Every believer can say the same now, and shall be able to say it still more gratefully and confidently when he stands upon "the mount of God." (see Deut. viii. 2-5.)

XXII.

SELF is at once the wordling's most cherished idol, and the Christian's most formidable foe.

XXIII.

God is rich enough to supply all our wants, and strong enough to support us under every trial. Though all else should fail, His grace is unfailing, and whatever else may change, His love is unchangeable; whoever dies, He will still live; and however weak we may be, He will be the strength of our heart and our portion for ever.

XXIV.

The Lord may cause His children to *wait*, but He will take care that they shall never *want*.

XXV.

It is much easier to be God's *working* than God's *waiting* servant. It is far, far easier to run than to stand still, to *do* than to *suffer*. But remember—

—"God does not need
Either man's work or his own gifts. His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest.
They also serve who only stand and wait."

XXVI.

Do not look at truth or duty *through your neighbour's spectacles.*

XXVII.

To the Lord Jesus Christ there was humiliation in the ministry of angels; and if it were humiliation to Him to receive the reverential services of these great and glorious beings, what language shall express the profoundity of the humiliation to which the King of Glory stooped when he submitted to be made a target for *Satan's* arrows, and the victim of *man's* derision, contempt, and cruelty!

XXVIII.

GRACE comprehends all we have and *shall have* in time and in eternity, which is all we can want and all God can give.

M. M.

Liverpool.

FUNERAL SERMON.

Notes of a Sermon, ocasioned by the Death of Mrs. ELIZABETH SHORTHOUSE, Aged 55, Wife of Mr. THOMAS SHORTHOUSE, of Dudley, preached in St. Andrew's Church, Netherton, near Dudley, by the Rev. G. W. WHITE, M.A., Minister of that place, on Sunday, March 13th, 1842.

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the LORD, and their righteousness is of Me, saith the LORD."—Isaiah, liv. 17.

I mentioned this morning, that the choice of the text from which I should address you on this occasion, was not left to myself; our departed sister having requested, that if anything should be said in public on her account, it might be in explanation of these words. It is quite evident, according to the Scriptures, that God has always had a people, whom he had chosen, and on whom he had placed his love; and who have ever shewed forth his praise, as monuments of his grace and mercy in Christ Jesus. In all ages this has been the case, and will yet be—and indeed, we may look forward to the period when the whole world shall be as one vast temple filled with his praise. It has also been the case, that the Lord has ever remained true to his people: nor is there any proof that he ever deserted one of his chosen; for a little time indeed he may have appeared so to do, but in the end, the reverse has been evident. Those who are his are his for ever; they are under his care and protection, at all times, and in all circumstances.

What more could they wish for? they are under

Almighty keeping and protection. Yes, the Almighty covenant-keeping God has bound himself to support his people, and his promise is, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." And can puny man dare to stand forward and declare, "Yea, but some are plucked out of his hands," when he has said, "No weapon that is formed against thee shall prosper." Some may object, and say, this might have been the case with the Apostles, and others, in the early ages, but it is not so now. But what says our text: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." It can never fail, it is the righteousness of Jesus, which must endure throughout eternity. Let us first consider, then, to whom this promise applies. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

If we examine the chapter carefully, we shall find that this does not apply to all professors. There are false brethren—mere nominal Christians, who are not servants of the Lord, but only counterfeits, to them the promise does not belong; but to them the Lord shall say, at the last great day, "Depart from me, I never knew ye." But the promise in the text is to them who are really the servants of the Lord,—Christians indeed. And who are they? The Apostle says, Rom. vi. 17, 18, "But God be thanked, that ye were the servants of sin; but, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." And again, 1 Cor. vi. 11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." And comparing these with the text, we infer the servants of the Lord are those, the language of whose heart and life is, "Whom have I in heaven but thee?

and there is none upon earth that I desire beside thee." Psalm lxxiii. 25. They obey him as their Sovereign, and rest secure in his love, having faith, and a hope full of immortality, they live in longing expectation that after having served him below, they shall reign with him above. Moreover, his Word teaches them that they are to be made kings and priests of the Most High God for ever; and by the Spirit they are made acquainted with the fulness of the glory of Christ, their head, which he had before the world was, and with the fulness of glory, which he has obtained by his mediatorial work upon earth, in the salvation of countless myriads, and with that fulness of glory which shall shine forth in his presence, in the light of his countenance, through the countless ages of eternity.

Some poor guilty conscience smitten sinner may be ready to ask, shall this fulness of salvation be mine?

Yes: if the Holy Spirit has convinced you of sin, you shall grow wiser and wiser unto salvation. *The Spirit leads the sinner (the servant of the Lord) to the Word of God.* The true servant of God loves the Word, loves the Scriptures of truth; he delights to meditate on them, and he derives from them honey as from the honey comb. Now, from the information I have been able to obtain of our departed sister, she ever delighted in reading the Word of God, and when first brought to a knowledge of the truth as it is in Jesus, and to feel her own nothingness, nothing was so delightful to her as the Word of God. She seemed to have had the experience of David of old: "Thy testimonies are my delight, and my counsellors." From a very early period of life, says my informant, she was of a very serious turn of mind, and very fond of reading the Scriptures, which were her greatest delight to the day of her death. When she heard a religious book read, or held religious conversation, she would say, "It is very good, but nothing is equal to the Word itself. I cannot go to rest without hearing or reading a portion of God's Holy Word." She *would* then say, "her soul was satisfied as with mar-

row and fatness;" and, she might have added another passage, which now occurs to me, and it is this, "What thou knowest not now, thou shalt know hereafter." Our departed sister often regretted her inability to state the exact time of her conversion, but would, when speaking upon that subject, refer to that passage of Scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit," and would say, "when I think of that passage, I am in a great measure satisfied." The Word of God was dearer to her than anything upon earth. The observation of one who best knew her was "her piety has been such, that when with her at the throne of grace, I have reproached myself, and have had strong desires to have attained a spirit and frame like hers." And what real believer is there in this assembly, I would ask, who is not anxious to go and do likewise? But I must pass on to observe, that those to whom the promise of our text applies, besides being called the servants of the Lord, are also said to be righteous,— "and their righteousness is of me, saith the Lord." If you examine the Scriptures throughout, you will find that God's people have ever been distinguished through all ages, from the rest of the world, by their righteousness. What I mean by the world is the wicked, — the openly profane, and the negligent. "The wicked shall be turned into hell, and all the people that forget God." By the people of the Lord, I mean the righteous — those who shall, without doubt, enter into heaven. They are holy, without spot or blemish, they are inheritors of heaven. They know, that of the Lord they shall receive the reward of the inheritance. They shall stand justified before a holy Lord, who is worshipped by an innumerable company of holy angels, and spirits of just men made perfect. Therefore, God's people are a holy, a righteous people; really so, both before God and man. But the greater portion of mankind are not righteous: the righteous are a little flock. The wicked are not righteous, the profane are not righteous, and the

negligent are not righteous. God's people are distinguished from all others by their love of God and abhorrence of sin. They are perfectly holy, they are in possession of a righteousness, the righteousness of the Lord. They are in possession of, and they exercise, a faith which makes them perfectly holy. Christ obeyed the law for them, and all that can be required of the law he has performed. Every soul that enters heaven, enters as having fulfilled the law to the letter; not of himself, but by the obedience unto death of his Redeemer, the Lord Jesus Christ. He has obeyed the law for, or in behalf of, his people. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." Rom. iii. 21, 22, 23. Moreover, Christ has died for them, so that whatever the justice of God could require at his hand, (that is at the hand of the sinner,) by the way of satisfaction for the transgression of the law, Christ has done for him, enduring the curse of the law, as his surety, which, consequently, is reckoned as the sinner's own atonement; hence, in the language of the Apostle, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, this is a part of the righteousness of faith: — I say a part, for they possess another righteousness; they are made holy, prepared as the temple, the residence, the dwelling-place of the Holy Ghost, who has implanted within them a new nature, a new principle, and created them in Christ Jesus. This new creation gives to their actions and manners so different a tone, that they seem what they really are, new creatures. If any man be in Christ, he is a new creature.

The new nature never sins: it is perfectly holy. It *is like* unto Christ, and, therefore, the sinner is said

to be conformed to the image of his Redeemer, and that conformity will shew itself in his life, and walk, and conversation. As soon as the Holy Spirit has taken up his abode in the heart, there will be a constant striving after, and longing for a closer and closer conformity to the Word and will of God; and an acknowledgment of the experience of the Apostle — a crying out for spiritual strength, and a constant struggle in the soul. "The good that I would, I do not: but the evil which I would not, that I do." Now, this seems to have been the experience of our departed friend. So testifies the individual, who has furnished me with a few hints.

The doctrines of the Established Church were her delight. She used to observe, when speaking of the justification of a sinner, "I know that I cannot be saved by anything that I can do, but I desire to live as though my salvation depended upon my own work alone; and I cannot believe *that faith* can have a saving influence which does not lead to desires after a holy and blameless life." She firmly adhered to the doctrine of justification by faith. She was firmly grounded in this by her frequent readings of the Scriptures. I cannot tell the number of times, says my informant, she has read through the Bible: it would appear almost incredible. By the frequent observations she made on different passages in the margin of her Bible, however, it would appear she was not a superficial reader.

But, I must further notice, that God's people are not only his servants in thought, but they are really and truly so, — they are righteous. His righteousness being given to them, dwells within them; therefore this complete righteousness becomes their own. It is not from themselves, it is the gift of God. It is wrought, not by them, but for them. No repentance, no tears, no alms-giving, can produce this; no, nor can it be procured by any act, or penitence, or deed, or promise, on the part of any individual. "Their righteousness is of me, saith the Lord." The righteousness of the sinner, whereby his peace is made with God, is the gift of God — from the Lord. Every good and perfect

gift is of God, and not of man. His sins are forgiven of God, and not of man. The Lord set his love upon his people from everlasting — he loved them when they were dead in trespasses and sins; yes, even then, the Lord had a special regard toward them. He manifested his love toward his people, whom in counsels of old, secret to us, he gave in covenant to his Son, who says, "Those whom thou gavest me, I have kept, and none of them are lost, but the son of perdition, that the Scriptures might be fulfilled." St. Paul says, 2 Tim. i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;" and again, see Titus, i. 2.

Do you ask me, why did he choose his people? I answer, from none other than pure motives of love, he chose them. Moreover, he brings his people out from the midst of an ungodly world, unto himself, and he *makes* them righteous. Hence, in this respect, also, their righteousness is of him. Brethen, can any man love God until God loves him? Take a sinner, following his lusts, — has he any desire to come to God until the Spirit call him? But then, what is the Lord to his people? He is their Maker, their Friend, their Protector, their Redeemer, their God, their All in all!

Towards the close of her life, she wished this passage, which had been so comforting to her, might be noticed. "Their righteousness is of me, saith the Lord," she would say, "If a single thought would save my soul, I cannot command it. Some people talk much of a death-bed repentance; but this, thank God, is not my case." She felt that her righteousness was of the Lord. But we must hasten to notice the passage, "No weapon that is formed against thee shall prosper."

Let the powers of darkness forge the weapon, and the hosts of hell wield it, it shall not prosper. Let it be the poisoned sting of a guilty conscience, or the powerful suggestions of unbelief, or any fiery temptation, the believer shall overcome at the last. Nothing can finally hurt the man whose righteousness is of

the Lord. There will be every effort made to destroy him. Temptation after temptation; the fiery darts of the devil, manufactured in hell, will be hurled at him. The infernal powers would rejoice to destroy him, if they could. They know their efforts are vain; but they can annoy, and they rejoice to do so. The Apostle declares, Ephes. vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Brethren, did you ever think of this expression? The rulers of the darkness of this world. The darkness, the ignorance of this world. Did you never experience their persecution? the darkness of the tyrants who make themselves to be obeyed. They try, by their boldness and blackness in sin, to allure the believer's soul to follow their examples; they scoff at his uprightness. Then the lust of the flesh, and the pride of life, are really dangerous to be encountered; and well nigh bring the soul under their dominion. The imagination is filled with worldly schemes, cares, and speculations. So that the Christian frequently has to lament his coldness, and deadness. Sometimes the judgment is attacked, and led astray, and the believer begins to doubt, and to question, concerning the truth of the redemption and the Word of God. And, for a season, he forgets his character, till God visits him with a chastisement; then he is humbled and degraded, even in his own esteem. Such is the effect of some of these fiery darts. But the offence of the cross is not done with yet. I know that to appear to be religious is very fashionable; but yet, I know that to be religious is not fashionable. No sooner does the sinner begin to have a real concern for his soul, than he is pointed at as a madman.

Yes: the finger of scorn is pointed at him, and, he is marked as the subject of the scorner and the slanderer. They lay things to his charge, of which he knew not. Again, there are weapons of bodily and family afflictions; and I know that I now tread on tender ground, but I must refer you to Job,—he was a heavily suffering and afflicted man; he lost all

his family, his children, his property, his health, and he became, from being one of the mightiest, a poor deserted object that no one cared to be near. It was an affliction, but, I ask you, was it not also a weapon aimed at his soul by his spiritual enemy? but the weapon failed — it did not prosper. It has pleased God to place us behind the machinery, and to shew us the cause. The Devil said, "Job is a righteous man it is true, but he does not serve God for nothing; touch him, and he will curse Thee to thy face." And the Lord said, "Behold all that he hath is in thy power: but spare his life." It was a weapon, and the Devil used it to the utmost. He was permitted to lay his hand upon his family, and upon his property, and his health; he spared him nothing but his life. Yet his weapon prospered not. In all this, Holy Job sinned not, nor charged God foolishly, but he abhorred himself, and humbled himself in dust and ashes before the Lord. So the Lord blessed the latter end of Job more than his beginning. We have this case of Job written for our learning, and, as long as it stands upon record, we may expect similar cases. Job, in all his afflictions, did not curse his God. "No weapon that is formed against thee shall prosper," God has given us his own words as security for this, not only in the text and example of Job, but there are many passages of Scripture that affirm the same promise. Math. xvi. 18th, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God, in Him." Not only is a real believer's safety secured to him, but his final victory is certain---we shall overcome. The believer shall overcome. He shall condemn the tongue of the evil one, who shall demand strict obedience to the law; he shall condemn him by pointing to Christ, who has fulfilled the law, and knew no sin. He shall overcome the Devil. He shall overcome death, and the grave; and, using the language of the Apostle, shall exultingly shout, "O *death*, where is thy sting; O grave, where is thy

victory ?" Again, Rev. viii. 33 to end, "Who shall lay anything to the charge of God's elect ?"

There is a triumph before death, which may be regarded as a pledge that the final triumph over death is certain to the believer — that the result of the final triumph should be to place the foot of the believer upon the neck of the tempter. God will bruise Satan under your feet shortly, and no weapon that is formed against you shall prosper. This is called in the text, the heritage of the servants of the Lord. You know what a person's heritage is: it is his property which he has by heirship. Yes, this is the believer's property—his heritage. It is his own property. So the believer lives for heaven; heaven his is heritage. Though whilst upon earth he is sometimes brought down to the brink of despair, he is never precipitated into the gulf. No, he knows that he shall condemn every tongue that in judgment shall rise up against him, and he exclaims, "Though I fall, yet shall I rise again." Now, this seems to have been the heritage of our departed sister, the possession of which she took hold whilst on earth. She was for seven years greatly afflicted by the disease which finally terminated in her death. In conversation, she would sometimes say, "it hath pleased the Lord to afflict me; yet I trust it is in mercy, and I hope I shall be enabled to bear it without complaining, because I know whatever He does is right, and He has graciously left upon record a sweet and consoling portion of Scripture, which says 'If we suffer we shall also reign with Him;' and that enables me at times to rejoice." If at any time she felt a little impatience, she would say, "I am afraid I am not right. If it was not for that precious Scripture, 'Christ received gifts, even for the rebellious,' I should almost despair." When in great agony, she would say, speaking of God's children, 'I will try them as gold is tried; I will purge their dross, and take away their tin;' and I trust I am one with whom he is thus dealing, for he has indeed brought me seven times through the fire." At another time she would exclaim, "well, a little while, and I shall be at

my Father's house: I long to be at home." And when told, as she sometimes was by her friends, that they hoped *that* time was at a greater distance than she imagined, she would calmly reply, "do not flatter me; do you think I am afraid to be told of it? If it was the Lord's will I could wish it was this very night." And then she would repeat those beautiful lines of Swain:

"Sorrow for joy I shall exchange,
For ever free from pain;
And o'er the plains of Canaan range,—
For me to die is gain."

In times of darkness and doubt, she would exclaim, "Lord, if I am right keep me so; if I am not, make me so, and lead me to the knowledge of the truth as it is in Jesus." Although in possession of that faith which is of the operation of the Holy Spirit, she often complained of a want of that warmth of love and devotion to Christ, which she had felt in times past; and at such times, that hymn of Cowper's, "O for a closer walk with God," particularly the second and third verses, were peculiarly precious to her,

"Where is the blessedness I knew,
When first I saw the Lord;
Where is the soul-refreshing view
Of Jesus and his Word?

"What peaceful hours, I then enjoyed!
How sweet their memory still:
But now, I find an aching void,
The world can never fill."

About a month before her death, she said, "I am sure that the Lord heard my prayer last night. I prayed that he would not let me sleep, that I might meditate, and I can truly say my prayer was heard. I felt no inclination to sleep, and, with gratitude and thankfulness, he enabled me to join the Choir in heaven, in singing the praises of Him who hath redeemed me with His most precious blood." On repeating what had taken place to her niece, the same morning, she said, "come, Sarah, let us sing that sweet hymn which has given me such delight in the night:—

"Jesus, lover of my soul,
Let me to thy shelter fly."

"This very hymn she said, has been a comfort to me for months, and I should wish it sung, if anything is said, on the occasion of my death." She never appeared, while confined to her bed, to be without that blessed hope which led her to rely upon the merits of her Redeemer; and no one could have witnessed her peaceful end, without repeating the words of the prophet, "let me die the death of the righteous, and let my last end be like unto his."

And now my fellow-travellers to eternity, permit me to ask you, how have you heard this account of our departed sister? Have you heard it with the resolution to seek to follow her, as she followed Christ; or have you heard it as an idle tale? Remember, it will rise up in judgment against you, and will bless or condemn you. May the Lord enable you to follow her example; and may God, in His infinite mercy, grant you his blessing, that what we have heard may be the means of our seeking and finding the way to those blessed abodes, where we may dwell with Him for ever, and ever, Amen.

Afterwards was sung by the congregation, the following hymn:—

"HEAR what God the Lord hath spoken,
O my people, faint and few;
Comfortless, afflicted, broken,
Fair abodes I build for you.

"Thorns of heart-felt tribulation
Shall no more perplex your ways,
You shall name your walls salvation,
And your gates shall all be praise.

"Ye, no more your suns descending,
Waning moons no more shall see:
But your griefs, for ever ending,
Find eternal noon in me.

"God shall rise, and shining o'er you,
Change to day the gloom of night;
He, the Lord, shall be your glory—
God your everlasting light."

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LIX.

My Dear Friend,

My last will, no doubt, have prepared you to hear of something strange and new, so true it is that our faith must be tried, and when one trial ceases, it is only to make way for one of another sort; you will however, I think, be surprised when you read the nature of the present trial, which I copy, as usual, from my diary.

October 2nd, 1841.—Received an astounding letter this evening from Captain D., who refuses to sign the conveyance of the ground on which the school is built, unless the committee of council will allow his name to be put into the deed as one of the trustees—this has put us to a stand, for they object, only on this ground, they wish to have the deed so executed as not to need renewing on the death of the trustees named in it, and the minister, churchwardens, and overseers of the poor, were agreed to by them; and as there would be always persons holding these offices, the deed would need no renewal. I sent for Mr. J., and we agreed that it would be better to call an extraordinary meeting of the committee early on Monday morning, to consider what we had better do in this emergency.

Sunday, 3rd.—Astley Wakes. Crowded congregations; collections for the clerk amounted to £7. 16s. My text in the morning and afternoon was Gal. vi. 14., and in the evening, Isa. xxvii. 3.

Monday, 4th.—The committee met this morning, and it was agreed that Mr. J. should accompany me to Manchester, to lay Captain D.'s letter before our attorneys, and, if necessary, proceed to Liverpool and Bolton. Set off immediately, saw Mr. F., who promised to write to the Committee of Council, to try to induce them to give way, and allow Captain D.'s name to stand in the trust deed, as it is merely a formal matter.

Tuesday, 5th.—The morning wet. Took my young

people, seventeen in number, to Tyldesley Church, to be confirmed. I have hopes of many of them that they are really in earnest in their profession. This evening we had service in the church—a good congregation—text, Ps. xxxiii. 1. After service the committee met, and agreed that the work should be suspended until the answer was received from London, and that the secretary should write to Captain D. and his steward, acquainting them that his letter had been sent to the Committee of Council.

Wednesday, 6th.—Went to Liverpool to-day. In the evening my brother went to hear the Rev. F. Ould, and I went to a new church in Naylor-street, of which Mr. Dover, formerly curate of the parish church, Huddersfield, is incumbent; during the service, the sexton came to say Mr. D. hoped I was prepared with a sermon. Considering it a *call*, I said I would meet him in the vestry after prayers. Accordingly I went and preached with much liberty from the same text as yesterday evening. When I returned to my friend's house she said, "Well, sir, how did you like?" "I liked the church and the singing," said I. "Well, but the preacher?" "Oh! I have heard him many times, and dont think much of him." "What! have you heard Mr. D. many times?" "No." "Why, then, you have been preaching yourself." "No, not myself, but I have been preaching Christ."

Thursday.—Preached this evening at St. Matthews.

Saturday, 3rd.—I returned home to-day, and this evening we had a committee meeting, and agreed to proceed with the work, although nothing has yet been heard from London.

Tuesday, 12th.—Rose in good time, and walked to Leigh, whence, at a quarter before eight, I proceeded to Parkside, and from thence to Warrington in another train; arrived at W. about nine o'clock; breakfasted with my friend L., then walked to Stockton Heath; our dear friend there is very ill; stayed till after dinner, and walked to Lymm; lectured from Acts ix.; after tea, returned to Warrington with L., where I expounded the word to a little flock, from Eph. iv. 12. At Lymm, my labours have been blessed to the conversion of two young ladies, sisters, formerly pupils,

but now teachers, and having been brought up Unitarians. they are coming to Astley to receive Christian baptism, and the Lord's Supper, in the Church.

Wednesday, 13th. To-day I should have gone to Liverpool again, but I posted a letter yesterday, telling my dear wife not to expect me, as I have to go to Bolton on business connected with the leasing of the coal mine; still I felt a strong inclination to go down. Breakfasted with Mr. L., at half-past seven, and then *walked* to Parkside to meet the Bolton train; proceeded thither, called on several persons, dined with Mr. M., and then *walked* home to Astley; found all well; heard from my brother, who had been to Manchester, that I was expected at Liverpool to-day, and that notice had been given that I would preach again this evening at Naylor-street Church; so off I went again, and armed with great-coat and umbrella, amid a pelting rain, across the dirty moss to Lamb's cottage, and in little more than an hour was whirled to the Liverpool Station; proceeded in a car to Oxford-road; all gone to church; thither I followed; in the vestry was the clergyman with his gown on, just ready to go into the pulpit, he took it off, and having donned it, I preached from Ps. xliv. 2 3. A poor man told me afterwards that that discourse was much blessed to his soul.

Thursday, 14th. This afternoon we all returned home together.

Monday, 25th. A showery morning. I rose between five and six o'clock, set some men and horses to work, procuring engine ashes to cover the playgrounds at the schools; then got a hasty early breakfast, and walked down to the moss, which was dreadfully dirty. Proceeded to Manchester, where I met Mr. A. J. by appointment; he had spent yesterday in Manchester; went several times to the offices of our attorneys, but could not meet with them. I called on Mr. F. S. and met with a disappointment, finding that I shall not receive any rent from the mines which are let, until next Christmas, and then only half a year's. This will make a good deal of difference to me at present, though eventually it will be all the same if my life be spared. Came home by train at half-past five.

Tuesday, 26th. The Captain's steward called this

morning, and after paying the subscription promised towards the schools, he entered into a long conversation, the object of which was to induce me to allow Captain D.'s name to be inserted in the trust deed, as manager of the schools, which I, of course, refused, considering that the minister of the church for the time being is the proper person to be *manager* and *sole manager* of the schools. He professed to be very sorry, for he knew, he said, that I could not get the money from the Committee of Council, and the National Society, until the deeds were signed, and he knew that Captain D. would never sign them unless I agreed to his proposition, and he had written to the Committee of Council himself. To all which I replied, it does not signify, if the schools are never finished I will not consent; I will remain with the children in the old barn, where I can be manager, and I will never go into the new schools with my hands tied behind my back.

He went away, but soon returned again, telling me that Captain D. said that I must take my own course, and he would take his.

I called a committee meeting this evening; told them what had passed, and my determination, which they all considered very proper. It was arranged that I should go to the attorney's again in the morning. What a mercy it is that none of these things move me, and that my spirits always *rise* in proportion as we are surrounded by any difficulty.

Wednesday, 27th. A fine morning. I went to Manchester, to consult the attorney as to what is to be done in the present dilemma. He says we must never go into the schools upon such conditions, nor must we finish them, unless the ground is conveyed; rather pull them down, and put them up somewhere else. But can we, said I "take them down, seeing that we have been so stupid as to build them before the ground is conveyed. They are on Captain D.'s ground, and cannot he prevent us from pulling them down." "He might," said he "obtain an injunction from Chancery to prevent it, but that would take a day or two, and, if you are obliged to have recourse to this measure, you must get a *hundred* men to work, to have it down and removed before the injunction can come

down; and I believe the people of Astley will readily help you. But now your first step must be, to let a deputation from the company wait on him, and inform him that you cannot consent to any alterations as to the *management* of the schools; and then, if he persist in refusing to sign the conveyance, quietly intimate that you will take the building down; and, if you are obliged to do so, I will double my subscription, and promise to get you twelve or fifteen sovereigns more."

When I had taken my place in the train for Astley, I saw Captain D. come up and get into another carriage in the same train. Now, thought I, I shall have a walk of two miles and a-half with him, and I think I shall constitute myself the deputation, without waiting for the meeting to night, but tell him at once our determination, and endeavour to get an answer from him. To my surprise, however, he did not alight from the train at the same station, but proceeded to the next, where his carriage was waiting for him. The person who keeps the station, a very respectable old man, says "that the Captain seems *quite put out of the way*, and was evidently very anxious to cast all the blame on me. He seems already tired of the notoriety he has acquired, by the stopping of the works," and, said Wm. C., "I should be very glad if it could be made straight, and, if I could be a peace-maker, the Captain has asked me to come and take a glass if wine with him; and if you would go with me and see him, I would go this evening." Pleased with the old man's earnestness, and the simplicity of his proposal, I readily promised to go, and he said he would call for me about six o'clock, when we supposed the Captain would have dined. I walked home, but had not been at home many minutes before I saw Captain D. pass the window. I followed him, and met him as he was returning from a neighbour's house; when the following amusing dialogue took place:

I said "I understand, Sir, that you wished to have some talk with me."

"Oh dear, no, not at all."

"I was told so not more than an hour since."

"Yes, very likely, people will say anything."

"But Wm. C., at Lamb's Cottage, told me that you *said so* to him this morning."

"Did he? He quite misunderstood me then."

(During this time he was walking on past our house towards his own gate, I following)

"Well, then, sir, I wish to have a few words with you respecting the awkward position in which you have placed us with regard to the schools."

"Oh! I have nothing to say, you have taken your course, and I shall take mine; finish them, and go into them, and I wish you good luck with them."

"No! we shall not finish them until the ground is conveyed; rather than do so we shall pull them down and put them up in my garden."

"Pull them down! a very good idea; oh yes, pull them down by all means; but stay awhile, I can stop you from that; but no, I wont be so cruel, pull them down, pull them down."

"But I had much rather not proceed to such extremities, which would cause you to be unpleasantly talked of around the neighbourhood, enough of that has taken place already."

(By this time we had reached his gate, and he stopped and said)

"Mr. Hewlett, it's very strange that you cannot see that all that I am doing is for you and the church."

"It is strange if it be so, for I cannot see it. Now, can it be for me or for my advantage to have any persons who are not acquainted with schools, or their management, to come and dictate to me how I shall carry them on, either on Sundays or week-days."

"But I dont wish to interfere, have I ever interfered with you or the schools where they are now?"

"No, you have never been to look at them, I wish you would come in sometimes."

"All I wanted was to have some authority for me and my family, in case anybody should want to take the schools from the church. You wont be here for ever, and some minister may come after you who is a *Unitarian* or *Roman Catholic*, and I want that I or my family should be able to say these schools belong to the church."

"That is secured by their being united to the National Society, you need only write to the society should anything so lamentable take place."

"I have had enough to do with writing to societies, it has cost me five pounds already."

(His first dinner bell rang, and he was about entering his gate, when I said)

"Is there no way by which this matter can be at once accommodated."

"Why what a set of trustees you have fixed upon. Mr. ——, Mr. ——, Mr. ——, chapelwardens, overseers of the poor. Why, who are they? What have they got? why—— they could put it all on their shoulders and run away with it. But, now, Mr.—— and Mr. ——, and myself, landed proprietors, those are the people to have for trustees."

"Then if those gentlemen and you are appointed trustees, and the minister for the time being the sole manager, will you convey the ground?"

"To be sure I will."

"And if I send a memorandum to you to this effect, will you sign it now?"

"I will."

Thus terminated this singular interview; he held out his hand, which I accepted cordially. In about half an hour my friend from the station came down, and I handed the memorandum to him, which he got signed, and witnessed the signature, and when the committee met this evening they were both pleased, amused, and astonished with what had taken place.

Now you must excuse my giving any further account this time. This was an exciting month, and I shall never forget its events nor the gracious hand of God supporting me and bringing it to such a happy conclusion. Believe me, dear friend,

Yours as ever,

A. H.

THOMAS HALLIWELL, PRINTER, MARKET STREET, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

NOVEMBER, 1850.

ASTLEY WAKES.

As it has been the custom for several years, to give some account of the way in which these few days are observed in our village at the present time, I head this article in the same way, and purpose giving our distant friends some correct information as to the way in which it is spent this year also. On Sunday, October 6th, this holiday commences, and my readers will be glad to hear that truth, order, and decency have had a complete triumph. Our service this morning was well but not numerously attended; in the afternoon, it being wet, the congregation was rather less than usual, but in the evening we were very full. My subjects were Song iv. 16., Ps. lxxxix. 15, 16, and Col. i. 27. The day was most blessed; rather more than a hundred attended the Lord's table. The collection for the clerk reached nearly *eight* pounds. In the evening all was quiet at this end of the village as on an ordinary Lord's Day. On Monday the weather was unfavourable, yet we commenced the work of decorating the school. In the evening a goodly number, notwithstanding the weather, assembled in the church, and we had an interesting service. Our friends are aware that we devote this evening to a thanksgiving service for the

mercies of the summer, particularly the harvest and the weather. My text this evening was from Ps. xv. 2, "Thou crownest the year with thy goodness." I was led to speak of it *first* by way of *explanation*; 2dly, by way of *exhortation.*

1st. *a*—treat it literally—*God's Covenant*—Seed-time and Harvestide—*Man's Impatience*—God's Faithfulness. *b*—spiritually—*Man's Emptiness, Helplessness, Barrenness, Wildness—God's grace* in its *provision, manifestation, bestowal.*

2nd. Hereby are we exhorted to thankfulness, praise, humility and prayer.

Still the village quiet, so much so that an observation was made, "If you want to find the wakes, you must seek them with a candle." On TUESDAY an effort was made on the Green to get up a little excitement by a race, yet it was a failure, though no doubt there was drinking in the beer-house, yet it was terrified and kept within the bounds of decency.

This was the day of our Annual Tea-party; the rain fell in torrents all the morning, but in the afternoon it cleared up. The attendance of members of the congregation, and friends of the school was excellent; about 406 persons sat down to tea—a highly respectable company. As usual, disappointment was our lot, with regard to the attendance of clerical friends, but the interest of the meeting was kept up very well by the aid of one or two lay friends. After a brief opening address a most effectual speech was made by our old friend, the Rev. J. BIRKETT, of *Winsford*, who affirmed that he esteemed it a privilege to be amongst us on these occasions, alluded to the fact of the eyes of many people being directed towards Astley, and an interest felt in the place, people, and minister, beyond what we could imagine. He also alluded most feelingly to three of our brethren who would gladly have been with us. The Rev. D. A. DOUDNEY, EDITOR OF THE GOSPEL MAGAZINE, who partly hoped to have been with us, whose position is a most trying one just now; his wife's health too delicate long to endure the bleakness of the situation on the coast; scarcely a nominal

protestant around him, and yet doing a great work, particularly in the schools. Our brother, Rev. P. S. ALLEN, who is now gone to visit his relatives; the coming into residence of a new rector having caused him to leave Tilston, and the circumstance of his not being able to subscribe to the heresy that all infants are regenerated in and by baptism by water, having prevented him from obtaining a curacy in another diocese. The Rev. MOSES REID also, who had depended upon being with us, was hindered in consequence of some unpleasantness relative to the person building his parsonage. Our friend exhorted us to pray for these our absent brethren, and after many forcible illustrations concluded by beseeching us to "*hold together.*" After the hymn we had a pleasing address from Mr. G. WEBSTER, a scripture reader for our friend, Rev. W. H. WRIGHT, of Everton; then Mr. CRUSE, Under-graduate of St. Edmund Hall, Oxford, gave us a very nice address, which was listened to with much attention. He adverted to the state and organization of our schools, having been resident in the village between two and three months, he has regularly attended the school, and having been one Sunday with one class, and one with another, he could say much as to the attainments, intellectual and spiritual, of many of our children. He also spoke very pertinently with reference to a prevailing plan of teaching children justification by works, when parents say, "now be a good boy and then Jesus will love you, and you will go to heaven when you die." This, as he said, is teaching two erroneous notions at the same time: in the first place, leading a child to believe that he *can* do something good, which he cannot, and then teaching him that by his so doing, God will love and bless him. Mr. C. advocated the necessity of teaching *all truth* to children.

Mr. JOHNSON, our church-warden, addressed the meeting on the encouragements we have to persevere, and the remainder of the evening was occupied by your friend, the writer.

We separated about ten o'clock, highly gratified,

and deeply thankful to our heavenly Father for another interesting evening, which will also realize nearly twenty pounds to our school funds.

THE EDITOR.

A FEW LINES TO MY FRIENDS.

DEARLY BELOVED IN THE LORD, AND FOR HIS SAKE,

The labours of the wakes week are not few or light, and leave little time for reflection or writing, yet something must be said if it be only by way of acknowledging kindness. Thanks for the letter of the Rev. J. WILSON, but it has already appeared in the pages of the Magazine, vol. 1, p. 82. I have received another confirmation that whatever is said in reply to one correspondent suits others also. A friend says, "Your reply to E. C., in your letter of this month, certainly must have been written for me, I was solemnly struck and immediately fell under the stroke exclaiming '*guilty, guilty, guilty.*' The part to which I allude begins thus: 'Does not the wound require probing? I know not how other dear children of God may feel, but I always feel that when there is any suppression of confidence or comfortable communion with the Lord, if I look back to the commencement I can generally discover some going contrary to the light vouchsafed, or to the revealed Word of God, when the natural will has been followed instead of the manifest declarations of God's mind concerning one, there must be humiliation, confession, and repentance before we can walk in the light we have heretofore enjoyed.' It contains volumes, and I feel assured, my dear sir, it will be the means of bringing many to a strict examination of themselves; for my own part I cannot do better than commit it to memory." I hope this short extract will reconcile E. C. to what I believe appeared rather too sharp and severe.

Many thanks to A. H.—The amount for the schools *was* raised and they are going on nicely. Yes,

please to order the almanacs through your own book seller.

T. A.—Should Mr. Halliwell in the press of business overlook you or any other friend, please to write at once to the editor, he will see that you are attended to.

T. P.—The portrait will be ready, I believe, in December. Mr. Hall, for anything I know, is at Harewood, which is about eight miles from LEEDS.

R. S—Did time and space permit I should be glad to copy a good deal of your valued and comprehensive letters; suffice it to say, I thank you and agree with you, but there is one redeeming feature in the signs of the times, POPERY is losing ground in Ireland, its own charmed land, the accounts are most interesting and encouraging.

Now, dear friends, for another month adieu; this day I have to toil early and late, but must say God bless you and keep you near to himself.

Yours in Him,

A. H.

NOTICES OF NEW PUBLICATIONS.

"NESS'S ANTIDOTE AGAINST ARMINIANISM."

Messrs. Aylott and Jones have published a very cheap edition of this invaluable treatise. It is now twenty-three years since I first met with it, and I think I am indebted to it for much establishment in controverted points. I hope all my readers who have not seen it will avail themselves of the cheapness of the present edition to possess a copy of a work which, while it declares the truth plainly, also answers the objections of gainsayers with much point and power.

The following pages on Redemption speak for themselves and the author too.

OF UNIVERSAL REDEMPTION.

"UNIVERSAL REDEMPTION, or, *that Christ died for all men*, cannot be a gospel truth, for the following arguments and reasons.

"*First*, God the Father's election, God the Son's redemption, and God the Holy Ghost's sanctification, must all be of equal extent and latitude; but Universal redemption in the *Arminian* sense thereof, makes these unequal.

"This is clear, for as the Father, Word, and Spirit are one in essence, so are they one in willing, working, and witnessing the redemption of sinners. As these are three that bear witness on earth, the spirit, the water, and the blood; so there are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three agree in one, (1 John v. 6, 8). Whom the Father elects, the Son redeems, and the Holy Ghost sanctifies; if then there is an universal redemption, there must be a universal election, and a universal sanctification also, and so (by consequence) a universal salvation. That the Son redeems no more than the Father elects, is evident from two scriptures, the first is John v. 23, which declares that the Son must be honoured as equal to the Father; but to say that the Son redeemed all, and the Father elected but few, is to give greater honour to the one than the other, and to make an inequality in their operations. The second scripture is John xvii. 9, 10, "All thine are mine, and mine are thine," &c. They were the Father's by electing love, and they became the Son's by gift and redemption; "Thine they were, and thou gavest them me," (ver. 6). Christ redeems only those whom the Father gave unto him. Hence God's Book of Life, wherein the number of the elect is recorded, is called also the Lamb's Book of Life; intimating that the number of those elected by the Father, is commensurate with those redeemed by the Son. And that Christ redeems no more than the Spirit sanctifies, is evident from 1 John v. 6, 7; there must be water to sanctify where there is blood to redeem: Christ's oblation is not of larger extent than the Spirit's operation. All the three persons in the Trinity have one object and one design of love: they are equal in essence, equal in honour, and equal in operation.

"*Second.* The benefit of Christ's death and

resurrection are of equal extent in their objects, but the benefit of Christ's resurrection is not extended to all.

"That the benefits of Christ's resurrection is not extended to all and every one alike, but is peculiar to believers, is acknowledged even by the Arminians. That the death and resurrection of Christ are of equal extent in their objects is evident from Rom. viii. 34; they are both put together. "Who shall lay anything to the charge of God's elect for whom Christ died? Who can condemn those for whom Christ was raised? Those whom Christ died and rose again for cannot be condemned." "He died for *our* sins, and was raised again for *our* justification," (Rom. iv. 25,) but this cannot be said of all men, "for on some the wrath of God abideth," (John iii. 36).

"*Third.* The benefit of Christ's death and intercession are of equal extent in their objects, and Christ intercedes not for all.

This is expressly declared in Scripture, (John xvii. 9); Christ's intercession is not for the world at large, but only for those whom his Father has given to him; and reason confirms this, for if Christ interceded for Judas, Pilate, &c., then he had a repulse, and was not always heard of the Father, contrary to John xi. 42. Christ is a High Priest, and the two parts of his priestly office, *oblation* and *presentation*, cannot be separated; we cannot say there are some men for whom Christ offered himself upon earth, but for whom he does not intercede in heaven; this would make him but a half priest to some, and therefore not a faithful High Priest, contrary to sundry Scriptures, (Isa. liii. 11, 12; 1 John ii. 1, 2; Heb. ix. 11, 12; x. 19. 21).

"*Fourth.* Those for whom Christ died, have Christ for their surety; but all have not Christ for their surety.

"All are sinners, and every sinner must die, either in himself or his surety, for the wages of sin is death; and the suretyship of Christ consists in this, that he died for us, (Rom. v. 8). He was made a curse for us,

that is, in our stead, (Gal. iii. 13; 2 Cor. v. 21). Judah was surety for Benjamin's safety, (Gen. xliii. 32), and Christ is the surety of the new covenant, (Heb. vii. 82), taking upon him our sins in his death, (Isa. lii. 4, 33; 1 Pet. ii. 24). If Christ was a surety for all, then he offered up a satisfaction for all, in becoming sin and bearing the curse and wrath of God in their stead. But this is not done for all; for Christ knows not any workers of iniquity, and he never knew them, (Matt. vii. 23); yet he knows his sheep, and he laid down his life for them, (Jon x. 11, 15).

"*Fifth.* If the covenant of grace is not for all, then Christ died not for all.

"Christ's blood is called the blood of the covenant, (Heb. ix. 20), and the blood of the New Testament, (Matt. xxvi. 28). That the covenant of grace is not extended to all is evident, for it is made with the house of Israel only, (Jer. xxxi. 33); with those only in whose hearts the conditions are effectually wrought, to wit, putting God's fear therein, and writing his law in their minds, which the election only obtains. None dare to say that God entered into a covenant of grace with the seed of the serpent, but only with those whose heel the serpent hurts, (Gen. iii. 15).

"*Sixth.* If Christ died for his sheep, his friends, and his church only: then he died not for all.

"This is plain from several Scriptures (John x. 11-15 xv. 13; Acts xx. 28; Eph. v. 25). Christ died for such as were Paul and Titus, not such as were Pharaoh and Judas, who were goats and not sheep. (Matt. xxv. 33): He died to save his [Gr. *his own people*] people from their sins, (Ps. xxxiii. 12, cxviv. 15; Matt. i. 21); who are the redeemed of the Lord," (Ps. cvii. 2); now, seeing those for whom Christ died are such as hear his voice, and follow Him, to whom He gives eternal life; (John x. 27, 28) such as He sanctifies, and cleanses, and presents to himself without spot or wrinkle; (Eph. v. 23), such as are redeemed from all iniquity, to purify them to himself a peculiar people; (Titus ii. 14), such as are His people, His chosen, his children, &c. It cannot be intended for all, unless we *say* that Pharaoh, Judas, &c., were of the sheep, friends,

and church of Christ. It is true He died for enemies (Rom. v. 10.), but it was to reconcile them to God. Such were the believing Romans, who, being Gentiles, Christ called other sheep, not of the Jewish fold.

"*Seventh.* Those for whom Christ's death was intended, to them it must be applied; but it is not applied to all, therefore it was not intended for all.

"The end cannot be severed from the action; Christ's aim being to bestow what He obtains, and He obtains nothing but what he applies. He, Himself, speaks of some from whom the Gospel was hid; and of others to whom it was revealed and made known. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Matt. xi. 25,; Isa. v. 21). The sum total of the intercession of Christ is, that what He has obtained may be applied. (See John xvii., throughout."

"*Eighth.* If Christ died for all, then must all be reconciled to God; but all are not reconciled."

"Sin hinders reconciliation, and Christ's death is a propitiation for sin (Rom. iii. 25), so that all for whom Christ died, must be reconciled to God. The death of Christ is the cause, and reconciliation the effect following the cause. If all are reconciled, all must be saved; take away the sin, and you acquit the sinner; but, to grant such an acquittance and reconciliation to all, brings in many absurdities; for, upon this hypothesis, it follows, *first*: that Cain, Pharaoh, &c., were reconciled to God by Christ's death, when they were (at the time of Christ's dying) in the torments of hell *Second*: that God damns all reconciled persons. *Third*: that God takes double pay for one fault, in punishing both the surety and the debtor. *Fourth*: that Christ's reconciling of some is ineffectual, &c. But those for whom Christ died, He gives to them repentance and remission of sins (Acts v, 31); freedom from the slavery of sin, and regeneration to newness of life (Rom, vi. 6; Heb. ii. 14-15); purifying grace (Acts xv. 9; Heb. ix. 13-14 and eternal life (John x. 15 28). All these fruits are evidences of our reconciliation by Christ's death."

"*Ninth.* That cannot be a truth which the Scripture nowhere affirms; and it nowhere asserts that Christ died

for all men, much less for any man individually; therefore it is not a truth."

"It is true Christ is said to give His life a ransom for all; but not for all men, or for every man individually. The Scripture is the best expounder of itself; and that ALL is rendered MANY, in Matt. xx, 28; Mark x. 45, and it is so frequently restrained to His sheep, friends, church, believers, chosen, and such as are given to Christ, that it must mean some of all sorts; which, in equivalent terms, is clearly expressed in Rev. v. 9 10, 'Thou hast redeemed us *out of* every kindred, and tongue, and people, and nation.' Therefore the word ALL must be taken for *all* the elect, *all* His church, *all* His children that the Father has given him, &c., and not all men *universally*, and *every man individually*."

"*Tenth.* That which opposes the attributes of God ought not to be received, and universal redemption does so. *First:* It opposes his justice; if Christ redeemed Pharaoh and Judas, then reconciled souls are unjustly damned; and this sets the death of Christ in indirect opposition to God's justice. And how could Christ die for Judas's sin, when Christ's death was his very sin. *Second:* His *wisdom;* as if God should love and hate the same person at the same time. Esau must be loved if Christ is given to die for him, yet hatred has been ordained to death from all eternity. *Thirdly:* His *power;* if Christ died intentionally (as to God) for all, then God's intentions are frustrated, seeing all are not saved; then is God not omnipotent if crossed in his designs by the work of his own hands. And to say that freedom was obtained by Christ's death, for those who are not set free, is ridiculous and making a laughing stock of religion."

"COVENANT HYMNS."

A most precious selection, containing many of the old standard hymns, as well as many new ones. I subjoin two. The former will commend itself, and the latter I give from the circumstance of its having been

sung to a new tune, one of the evenings I preached in Leicestershire. The words and tune were both very sweet to me.

Isaiah liii. 2.

In form I long had bowed the knee,
But nought attractive then could see,
To win my wayward heart to thee:
My Saviour—*precious* Saviour.

Full oft I trembled when I thought
How I had sold myself for nought,
Yet still against thy love I fought:
My Saviour—*precious* Saviour.

But he whom I had long withstood,
He who redeemed my soul with blood,
Now brought my spirit nigh to God:
My Saviour—*precious* Saviour.

Through storms and waves of conflict past
Thy potent arm hath held me fast,
And thou wilt save me to the last:
My Saviour—*precious* Saviour.

And when the path of time is o'er,
I hope to reach the eternal shore,
And never grieve thy goodness more:
My Saviour—*precious* Saviour.

Exodus xx. 24.

And will Jehovah condescend
To dwell with man below?
Will he to our complaints attend,
And blessings here bestow.

"Yes," saith the Lord (ye saints proclaim
This promise far and near),
"Where I record my gracious name,
I'll come and bless you there."

The grandest temple, humblest cot,
The desert, mount, or cave,
Where'er he casts his people's lot,
There will he come and save.

Fulfil thy promise, gracious Lord,
Oh come and bless us here;
Let power divine attend thy word,
And let thy works appear.

SOME ACCOUNT OF THE CONVERSION OF THE REV. DR. RICHARD CONYERS,

Some time Rector of Helmsley, in the North Riding of Yorkshire, and afterwards Rector of St. Paul's. Deptford.

About the same period that Mr. Venn came to Huddersfield, (in 1759,) the late Dr. Conyers commenced his evangelical labours at Helmsley, in the North Riding of Yorkshire. For many years before his eyes were opened to see the truth as it is in Jesus, he was a most amiable and exemplary clergyman, in a moral point of view. Having much to do and much to learn, he entered upon the weighty duties of his office with a zeal, though not with a knowledge, proportioned to its magnitude. Accordingly he left no part of his large parish neglected, but regularly visited, and familiarly conversed with the most indigent and illiterate, and attempted, not only by frequent public ministrations, catechetical exercises, and private conferences, but also by personal example, to excite to a general propriety of conduct. He was accustomed to assemble at his own house companies of young men for the purpose of religious improvement, and, in conjunction with them, appointed that at a certain hour, at the striking of the church clock, each should retire to his habitation, and be present in spirit together before God in the exercise of prayer.

He was respected and commended as an eminent saint and an exemplary minister; but, alas! he was as yet unpossessed of vital godliness, and ignorant of the true nature of the Gospel, relying solely on his own righteousness for acceptance. Nay, he imperfectly imbibed the gross and pernicious errors of a Socinian writer, and actually wrote him a letter of thanks for his productions, but was prevented from sending it by the following circumstance. On reading in Luke vi. 26, "Woe unto you, when all men shall speak well of you! for so did their fathers of the false prophets," a flash of conviction darted into his soul. He was honored by general approbation; the rancorous fury of calumny

had not interrupted his repose, nor had he to contend with the virulence of persecuting opposition. He was therefore, apparently, included in the tremendous denunciation; yet, hoping by additional punctuality in the discharge of his duties, to calm his mental perturbation, he conducted himself with still greater propriety, fasted more frequently, and used sometimes, at the altar in his church, to sign *with his own blood,* in a most solemn manner, his resolutions to devote the remainder of his life to the service of his God, and to render himself acceptable to "Heaven" by peculiar sanctity.

While reading the lesson for the day, in the public service at the church, the expression of St. Paul, Eph. iii. 8, "The unsearchable riches of Christ," made a deep impression upon his mind. On this Scripture he was involuntarily led to reflect.—"The unsearchable riches of Christ.—I never found, I never knew that there were unsearchable riches in *Him.*" Accustomed to consider the Gospel as extremely simple and intelligible, he was surprised that the Apostle should assert that the riches of Christ were *unsearchable.* Immediately he concluded that his sentiments and experience must be entirely dissimilar to those of the Apostle. Deep convictions accompanied these reflections, and his trouble was not a little increased by his considering, that if he himself were wrong in the fundamental articles of religion, he must also, by his mode of preaching, have misguided his flock, to the great prejudice of their souls.

At length the sorrowful sighing of the prisoner was attended with success, and, on the 25th of December, 1758, while walking in his room in a pensive frame, he was led to contemplate those two passages of Scripture, Heb. ix. 22,—"Without shedding of blood there is no remission," and 1 John i. 7.—"The blood of Jesus Christ His Son, cleanseth us from all sin." The mists of ignorance were instantaneously dissipated, and, finding that he could centre his hopes in the atoning blood and righteousness of Jesus Christ, he became the immediate partaker of real and ineffable joy.

"I went up stairs, and down again (said he), backwards and forwards in my room, clapping my hands for joy, and crying out, *I have found Him, I have found*

Him, I have found Him whom my soul loveth, and as the Apostle says, 'whether in the body or out of the body, I could hardly tell.' "

The first time that his friends were assembled at his house he embraced the opportunity of informing them, with true evangelical simplicity, that they had been by him unintentionally deceived. He related his former distresses, and made them acquainted with his present joyful sensations, and concluded by attempting to convince them, from Scripture, that the blood of Christ only, could expiate their innumerable transgressions, and produce real peace of mind, and that *His* righteousnes only, could entitle them to the enjoyment of eternal life.

At the parish church, before a numerous auditory, on the ensuing sabbath, he began to preach without a precomposed sermon, spoke to them freely of the way of salvation by the Lord Jesus alone, acknowledged that his principles had been erroneous, that he had been ignorant of the Holy Scriptures, and that the doctrine which he had inculcated and laboured to establish among them, was not the Gospel.

He now found that all men did not speak well of him, and he was soon called upon to suffer the reproach of the cross. Many of his former friends began to treat him with negligence and contempt; but none of these things moved him. He determined, by Divine assistance, unremittingly to persevere. Uncommon success attended his after labours. As the number of converts considerably increased, he divided them into classes. His extensive parish contained several small villages, and, being divided into hamlets, these select societies assembled in such places as best suited their convenience. At appointed times he met them for the purpose of spiritual conversation, and every day, at eleven o'clock, preached in some part of his parish. These services were continued by him, or his curates, from that time to his removal from Helmsby.

After his character as a man of evangelical principles became known, he was called to preach a sermon before the clergy, at a visitation of his diocesan, the Archbishop of York. This became the topic of conversation among

the neighbouring clergy and their parishioners, who declared, "if he should dare to preach his Methodism in the presence of his Grace, his gown would soon be stripped over his ears." During his discourse, the beclouded countenances of his clerical brethren indicated that the important doctrines which he proved and enforced, were extremely offensive; and when the service was concluded, as he was in the street, in conversation with several farmers, Dr. DRUMMOND, Archbishop of York, advanced and accosted him as follows: "Well CONYERS, you have given us a fine sermon." "I am glad (said the Doctor) it meets with the approbation of your Grace." "Approbation! approbation! (replied the Archbishop), if you go on preaching such stuff you will drive all your parish mad. Were you to inculcate the morality of Socrates, it would do more good than canting about the new birth." His grace immediately walked off without waiting for a reply.*

MOSES AND AARON.

THE CITIES OF REFUGE.

These places of *Refuge*, appointed by God, differed from those of *Hercules* and *Romulus*, and other *heathens*, because God allowed safety only to those who were guiltless in respect of their intention; but the others were common sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted,

* After such insults, the Doctor, instead of spending the afternoon with his reverend brethren, dined with a party of friends, at another inn. His brother-in-law, the well-known Mr. THORNTON, of Clapham, was of the number, and, while sitting by him, slipped the sermon out of his pocket, printed and circulated it about the country. This was the only production of the Doctor's that ever appeared in print. It was by Mr. THORNTON that he was afterwards presented to the rectory of St. Paul's, Deptford.

to fly, first unto the *altar*, for refuge, as is implied by that text of scripture, "*If any man come presumptuously unto his neighbour to slay him with guile, thou shalt take him from mine altar*, Exod. xxi 14. Yea, we may conjecture this custom of refuge to have continued in force always, by the practice of *Joab*, 1 Kings ii. 28. Notwithstanding, lest the altar be too far distant from the place where the fact might be committed, it is probable that, therefore, God ordained certain *Cities of Refuge*, which, for the same reason, are thought to have been equally distant from each other, in Canaan. The cities were in number six: *Bezer*, of the *Reubenites'* country; *Ramoth in Gilead*, of the *Gadites;* and *Golan in Bashan*, of the *Manassites*: these three Moses separated beyond *Jordan*, Deut. iv. 41, 43. The other three, appointed by Joshua, in the Land of Canaan, were *Cadesh in Galilee*, in Mount *Napthali*; *Shecem*, in *Ephraim*; and *Kirjatharba* (which is *Hebron*), in the mountain of *Judah*. Joshua xx. 7. Three other cities of like nature, *God* promised the *Israelites*, upon conditions of their obedience, after their coasts were enlarged; but it seemeth that disobedience hindered the accomplishment thereof, for scripture mentioneth not the fulfilling of it.

Concerning these cities, the *Hebrews* note from these words, "*Thou shalt prepare the way*," Deut. xix. 3, that the *Senate* or *Magistrates* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and to make them fit and broad, and to remove out of them all stumbling-blocks and obstacles. And they suffered not hill and dale to be in the way, nor water streams, but they made a way over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge* was not less than two and thirty cubits; and at the partitions of the ways they set up, in writing, *Refuge, Refuge*, that the manslayer might know, and turn thitherward. On the fifteenth of the month *Adar*, or February, every year, the magistrates sent out messengers to prepare the ways.

Furthermore, it was provided that two or three wise men should be employed to persuade the *Avenger*

of Blood, if haply he did pursue the man-slayer on the way, that he should offer no violence until the cause were heard and examined. The manner of examination was thus: The Consistory or Bench of *Justices* who lived in that quarter where the murder was committed, placed the party, being brought back from the *City of Refuge*, in the Court or Judgment Hall, and diligently enquired and examined the cause; who, if he were found guilty of voluntary murder, then he was punished with death; but, if otherwise the fact were found casual, then did they safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the city, but within certain territories and bounds of the city, being confined to such and such limits, until the death of the *High Priest* that was in those days, at whtch time it was lawful for the offender to return and come into his own city, and unto his own house, even unto the city from whence he fled. Josh. xx. 6. By this means, the offender, though he was not punished with death, yet he lived, for the time, a kind of exile, for his own humiliation, and for the abatement of his wrath who was the *Avenger of Blood*.

The *Areopagitæ* had a proceeding against casual manslaughter, not much unlike punishing the offender with a *year's banishment*. Why the time of this exilement was limited to the death of the *High Priest* at that time, is not agreed upon by expositors: but it is most probably thought, that the offender was therefore confined within that city as within a prison, during the *High Priest's* life, because the offence did most directly strike against him, as being amongst men, *the chief on earth*.

CHRIST OUR REDEMPTION.

A SERMON, BY THE REV. PHILIP HENRY.*

1 Cor. i. 30.
"But of him are ye in Christ Jesus, who, of God, is made unto us.....redemption."

The words themselves are the DOCTRINE, that Jesus Christ is made, of God, unto all them that are in Him, *redemption.*

Shew, I.—What this means.

II.—What kind of redemption.

III.—What the duty is that it calls for from us.

1.—What does this mean? "made redemption." He is made, of God, redemption to us; that is, God hath made and appointed him from all eternity, and in fulness of time raised Him up, and sent Him to be the author and procurer of redemption for us; or, which is all one, to be a Redeemer for us. So that if asked, what did Jesus Christ come into the world to do? we answer, to redeem us. They are the first words of Zachariah's song, Luke i. 68.

Now to redeem is, in general, to recover those that are in bondage, out of bondage. As suppose one rowing in a galley under the Turks, is rescued (which may be done three ways, besides that of voluntary discharge and dismission, as the Jews were released by CYRUS, out of their captivity in Babylon), he may be said to be redeemed. Redemption, viz.:

1st. By power; when those who keep us in bondage are conquered and overcome.

* This excellent man, the father of the great commentator, MATTHEW HENRY, was born August 24th, 1631, and died June 24th, 1696. To use the language of one of his biographers, "He was one whom the Divine Providence did not call out, as neither did his own inclination lead him, to any very public scene of action. He was none of the forward men of the age, that made themselves talked of. The world scarce knew that there was *such* a man in it; but, in his own low and narrow sphere, he was a *burning and a shining light.*"

2nd. By exchange; when one prisoner is let go for another.

3rd. By price; when a sum of money is paid to buy off a prisoner, more or less, according as the quality of the prisoner is. Now this last is, properly, redemption, and this last is the way in which Jesus Christ hath made *us* free. He hath bought us out of the hands of Divine justice, by laying down a ransom for us.

If you ask what that was, I answer, that sometimes it is said to be His life, Matt. xx. 28; sometimes Himself, 1 Tim. ii. 6; and sometimes His blood, 1 Peter i. 18 19. These three come to the same. We are redeemed by Christ dying for us, shedding His blood, laying down His life, offering up Himself. This fully satisfied the demands of God's justice. Let me have this, saith He, and I have enough; I expect no more by way of satisfaction for the sins of men. I am well pleased, atoned, reconciled, made friends. To this purpose, we are told of a covenant of redemption, which was transacted from all eternity, between the Father and the Son, the terms whereof were: That if the Son would come and be man, and die, that dying of His should be accepted as the price or ransom of all the elect, how many soever there were. The Son accepted of this motion, did what was to be done, suffered what was to be suffered, and so became our redemption. See some footsteps of this covenant transaction in these two scriptures, Ps. xl. 6-8, Isa. xlix 2, 6, 9. But

II.—What kind of Redemption is this?

1st. *Needed* Redemption. It is the Redemption that we needed. He came to supply all our needs. Now among other needs, being in bondage, we needed one to redeem us; not only one to clothe us, being naked: to feed us, being hungry; to wash us, being filthy; to heal us, being wounded; to cure us, being sick; but to redeem us. If He had done all this for us in our bondage, and left us still in our bondage, we had been miserable notwithstanding; therefore He comes and buys our freedom, pays our ransom. We were God's prisoners, and the Devil was the jailer;

we were left in his hand, under his power, and his we must have been for ever, but for Christ the Redeemer.

2nd. It is a *nonsuch* redemption, when compared with other redemptions. Whether personal, as Joseph out of prison, or Peter (Acts 12), or Daniel out of the lion's den; whether public, as from Egypt, from Babylon; it surpasses them all in number, way, and consequence.

3rd. *Distinguishing* redemption. It is the redemption that others needed, as well as we; but it is denied to them and granted us, therefore I must call it a distinguishing redemption.

It is denied to the angels that sinned. They had as much need as we, for they are in bondage as well as we, under God's wrath and curse as well as we, nay, before we were; but he took not on him the nature of angels; the commons were ransomed, the nobles left behind. He paid no price to redeem them. As the tree fell, so it lies, and must lie for ever.

It is denied to the greatest part of mankind, as to the saving benefit and efficacy of it. The elect reap the benefit absolutely, others conditionally; yet there is no collusion, because the decree is secret; for multitudes there are that know nothing of it, and of those few that do, multitudes reject and slight it, and are never the better for it. Rev. v. 9, "Redeemed to God *out of* every kindred, and tongue, and people, and nation." How should we then adore and admire! "Lord how is it that Thou wilt manifest thyself unto us, and not unto the world? John xiv. 22.

4th. It is *divers, manifold* redemption, according to the manifold evils that we lay under. They are of three sorts—temporal, spiritual, and eternal.

(1) He is redemption to us from temporal evils. Such as concern the body and the life that now is; such as sickness, death, poverty. Not that they shall not befall us, for they do, and all things come alike to all, redeemed and unredeemed; but that they shall not hurt us. The sting of them is taken out, Ps. xci. *10.* No evil things befall. There is no curse attends them, Gal. iii. 13. Were this rightly understood, and

duly made use of, it were the sweetest argument imaginable, both against fears of temporal calamities before they come, Job v. 19, and the best against inordinate dejections and despondencies, when they are come. But

(2) Which is better, He is redemption to us from spiritual evils. These are worse evils than the former, because they affect the better part of us, which is our souls. Them first and immediately, but not them only, but our bodies also. I shall mention two only.

The *guilt of sin*, whereby we are bound over to punishment, the fear whereof causes bondage, Heb. ii. 14. To redeem us from this, he is made righteousness to us for our justification; that is, for our discharge from that guilt, for the forgiveness of all our sins, and the accepting of us as righteous. This is an unspeakable blessing and benefit, and it is made over to all the Lord's redeemed ones, who are now to reckon themselves at peace with God. Rom. v. 1.

The *filth and power of sin*; whereby sin hath dominion over us, and we are perfect slaves to it, the vilest of slaves, John viii 34. To redeem us from this, He is made sanctification to us; He sends His spirit into the heart, who renews and regenerates, turns the man from darkness to light, and from the power of Satan unto God; enabling him to die to sin more and more, and live to righteousness more and more. This He doth, as a Redeemer, and is doing. It is called redeeming us, Titus, ii. 14. By redeeming us from all iniquity, the Apostle doth not mean there—from the guilt and punishment of it only, but from the power and dominion of it, from the love and liking of it. It is the same with *purifying*. These two, justification and sanctification, are never parted, Ps. ciii. 1, 1 Cor. vi. 11.

(3) There is another sort of evils yet, and those are eternal evils; and by redemption here, we are especially to understand our deliverance from those; because it is mentioned after righteousness and sanctification, as a thing different from them; and because of what we find in other scriptures, where redemption is applied to something in the other world. "Waiting

for the redemption of the body," Rom. viii 23, that is, the resurrection and glorification of our bodies. Compare Luke xxi. 28, with Eph. iv. 30, *the day of redemption.* This is certainly some day yet to come, when the work of our redemption shall be fully finished, the top stone laid; for hitherto, as we see and know but in part, so we are redeemed but in part. In Heb. ix. 12, it is called *eternal* redemption. Our present redemption by Christ, is eternal in the design and tendency of it. It is in order to eternity; but that to come is eternal in regard to the eternal evils it frees us from, and the eternal happiness it puts us in possession of, when it shall be accomplished; and Jesus Christ is made all that to us. Taking it in this sense, I shall shew,

1st.—What those eternal evils are which redemption frees us from.

(1) It frees us for ever, not only from the guilt, and filth, and power of sin, but from the very being of it also. It must not only no longer have a throne in us, as at conversion, but not so much as a seat or a place in us, and that for ever. And are ye not glad at the very thought of this? Nay, it frees us from all possibility of sinning, to eternity. Adam had no sin; but a possibility of sin he had; and so it appeared, for he did sin. Paul groaned for this, Rom. vii. 24.

(2) It frees us from Satan having anything more to do with us, either as a tempter or a tormentor. He is busy now with the saved, 1 Peter, v. 8, and he will be more busy hereafter with those that perish. Matt. xviii. 34. But where the redeemed are, he comes not, Rom. xvi. 20.

(3) It frees us from all suffering and sorrow, of what kind soever; in mind or body. All tears shall be wiped away; there shall be no weeping, nor wailing, nor gnashing of teeth; no fire, no worm, no brimstone, no darkness. These are the portion of the damned, not of the redeemed, Rev. xxi. 4.

(4) It frees us also from all society with wicked and ungodly men, and that for ever. They are blended here, and it pleases neither, Ps. cxx. 6, 6,

but there is a redemption coming, Matt. xxv. 33. All this happiness you say a stone hath,—no sin, no sorrow; therefore I shall shew,

2nd.—What there is that is positive in this redemption.

(1) As soon as the redeemed die (for die they must, even as others: Jesus Christ hath not redeemed us from dying), their souls immediately go to God, to the vision and fruition of Him, in glory, Luke xxiii 43. Phil. i 23, It grieves me and shames me, that I can speak with no more sense and savour of these things. Such apprehensions as a child, prior to its birth, hath of this world; such we have of the world to come.

(2.) At the resurrection at the last day, the same soul and the same body shall come together again. Though we are not redeemed from death, we are to be from the grave; not from going down into it, but from being held by it. Isa. xxvi. 19, Hos. xiii. 14. Nay, not raised only, but raised incorruptible and immortal; glorious, like Christ's body.

3. To all eternity there shall be a fulness of uninterrupted joy and felicity; a remaining rest; a sabbath without a week of working days after it, perpetual, eternal. Lo, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," I Cor. ii.

(3.) It is a happiness such as the infinite love and wisdom of the great God could contrive, and the infinite love and power of the great God could effect and perform on behalf of the remnant, whom his delight was to honour; read Esther vi. 6, 9. But that was a poor honour in comparison with this honour.

(3) I shall shew how Jesus Christ is made this to us,—this future redemption.

He is the purchaser of it; it was bought with his blood,—bought back. We had mortgaged it for an apple, and could never have retrieved it, had not he died, Eph. i. 14. It is redeemed for us, and we are redeemed for it.

He is our forerunner in it, Heb. vi. 20. He went thither as our attorney or proxy, to take possession of the purchase in our name and stead, John xiv. 1, 2.

It is himself that actually puts us in possession of it. When we die, the angels are his messengers, sent by him to convey us into Abraham's bosom.

At the resurrection, it is his voice and trumpet that raises the dead; *he* is the *resurrection*. At the judgment he is the Judge, the sentence is from him: Come, ye blessed. It is he himself alone that is the sole object of all our future happiness; to be with *him*, to see and enjoy *him*, is our future redemption, Rev. xxi. 23.

III.—The improvement.

1. Then it concerns us all, by all means, to give all diligence to make sure to ourselves our interest in this great redemption. It is certain, all are not thus redeemed; abundance of mankind miscarry and perish.

It is certain those that do are miserable creatures, and will be so to all eternity; therefore, I beg of you, for the Lord's sake, and for your own soul's sake, look about you.

Now those to whom Christ is made redemption are such, and none but *such as are in him*. Are you in him,—grafted into him by a living faith? Have you his spirit? Those to whom Christ is made redemption are such, and none but such to whom he is made *wisdom*, and *righteousness*, and *sanctification*. Hath he been these to you? if so, the redemption is yours. Is he your *wisdom?* have you left the follies of sin and chosen wisely? Is he your *righteousness?* have you called him by that name, and renounced your own merits? Is he your *sanctification?* are ye new creatures?

2. If Jesus Christ be made, of God, this redemption to you, then, in God's name take the comfort of it. Lift up the head and hands that hang down; *rejoice in the Lord always, and again, I say rejoice.* Were there but a small portion of worldly happiness made sure to us in reversion, after a few years in this world; were we sure of some great lordship, with the appurtenances of it, our thoughts would be running upon it, we should solace ourselves in the foretaste of it, and lo! heaven itself made ours will not keep us from drooping. It is our unbelief that hinders our joy.

3.—Then live as the redeemed of the Lord. Live with your eye upon the redemption: be viewing it often—aiming at it as your scope, 2 Cor. iv. 18.

Live with your hand upon the plough, abounding always in the work of the Lord, 1 Cor. xv. 58.

Live with your feet upon the world, despising its glories, bearing patiently its powers, Heb. x. 34.

Live with your heart upon the Redeemer, in love and thankfulness, Ps. cvii. 42.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LX.

My Dear Friend,

The old sailors and soldiers at Greenwich and Chelsea love to "fight their battles o'er again," and it is pleasant for a christian and a minister of God's word to look back, and see how, through the goodness of his heavenly Father, he was enabled to fight the good fight of faith, and hold out, and hold on, in spite of opposition, to overcome all the difficulties of his course. It is with such feelings that I review the way the Lord hath led me for a few years past, and the singular interview I mentioned in my last, is without the aid of the diary, as fresh upon my mind as if it were enacted yesterday, though one of the principal actors in it has long since been numbered with the dead. I must again return to my diary, to shew you the Lord's goodness to me during the remaining weeks of the year —41.

Monday, Nov. 1st.—This has been a remarkable and eventful day. Last night I slept at Mr. P——'s, of Wigan, having preached in the evening at St. George's. This morning, came by train to Leigh, and walked home. Mr. F., our attorney, came from Manchester with the deed, which we, together, took

to the Hall; and it was executed. Through the promptness of Mr. T., the deed was executed by all who were parties to it, this very day. In the evening the committee met and the accounts were passed, not that it is *quite* completed, but my brother is obliged to leave us, so he has let the laying of the floor, and a few other jobs, and leaves us to-morrow.

Tuesday, 9th.—At our teachers' meeting, to night, we had a good deal of discussion about having a Tea Party this year. It is arranged that the schools should be opened with a lecture, on Sunday evening, the 21st, and several teachers wish that we may have a Tea Party on the following Thursday; others again, and I was among the number, though, being chairman, I did not express an opinion, think that it would be better to postpone the Tea Party till towards Christmas, or perhaps not have one at all. As the latter had the majority, it was agreed to postpone it.

Wednesday, 10th.—A friend called this morning, from whom I learn, that great dissatisfaction exists among the disappointed teachers, especially with some who did not vote at all last night, with respect to the postponement of the Tea Party. [The reason for this will appear shortly.]

This evening, the building committee met, and requested the teachers to re-consider the subject of the Tea Party; so another meeting is called for to-morrow evening, after service.

Thursday, 11th.—At the meeting this evening 28 teachers were present, and of these 26 were favourable to the proposal of a Tea Party on the 25th, this day fortnight, which was therefore agreed to.

Monday 15th.—We held our church meeting in the new school to night, so that it was a sort of private opening of the rooms with prayer and praise.

The following account of the actual public opening of the school, is taken from a little volume, "Our Sunday School," of which the printer has a few copies left.

"The labours and trouble of building being now happily ended, the money all collected, within a very small trifle for some fittings up, and all in the space

of about four months (which I consider an almost unprecedented circumstance in the annals of Sunday School building, in the poor districts), our next step was to proceed to the 'delightful task' of opening the same; and on Sunday, November 21st, at six o'clock in the evening, a congregation assembled in it for public worship.

I copy the following from my diary of that day: "The building was crammed full, and I had my pulpit or desk in the centre. There were persons there, villagers, *who had never heard me preach*, many who had not heard a sermon for years. Who can tell but the Lord may be gracious to some of them? My text was Zech. iv. 9, 'The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it.' Considered 1st: The temple built by Zerubbabel, a type. 2nd. The spiritual temple: the church of the living God, built by the Lord Jesus Christ, the anti-type. 3rd. Applied it to our own school, built by the same providence and gracious blessing and direction of the same blessed Jesus, our Saviour and Redeemer."

The following hymns were sung, the two first composed for the occasion, by a kind friend, whose name adorns these pages in many places:

HYMN FIRST.....Tune: *Hayden.*

High enthroned in light and glory,
Thou, Jehovah, reign'st supreme,
Deign to hear our suppliant story,
Whom from death thou did'st redeem;
Prostrate now our hearts before thee,
Every thought be wholly thine,
While in spirit we adore thee,
Fill our hearts with love divine.

Great the countless blessings given,
By thine ever bounteous hand;
Foretastes of the joy of Heaven,
Are vouchsafed by thy command;

Here we wait thine holy unction—
  Would thy sacred presence feel,
Bring our hearts in close conjunction,
  While we at thy footstool kneel.

Vain the builder's anxious labour,
  Lord, except the house THOU build;
Vain the watchman o'er his neighbour
  Waked, except thou safety willed:
Thou alone our hands hast strengthened,
  Cheered our efforts by thy smile,
Thou alone our cords hast lengthened,
  Thou hast raised this goodly pile.

Large success thou hast bestowed on
  Those who on thy strength relied,
Through the path our feet have trodden
  Thou hast all our wants supplied:
Here we bow in adoration,—
  Here our Ebenezer raise,—
Here in humble dedication,
  Rear an altar to thy praise.

Here may heavenly dews descending,
  Fruitful make instruction given,
Helpless infancy befriending,
  Bless indeed thy sacred leaven:
Cast a seed beside all waters,
  Let the truth for ever be,
Then shall Zion's sons and daughters
  Yield their harvest, Lord, to thee.

HYMN SECOND.....Tune: *Cedar.*

When Jesus trod this vale of tears,
  And wrought his Father's work of love,
He calm'd his followers' anxious fears,
  By hopes of heavenly joys above.

On his benignant looks to gaze,
  Oft tender infants pressed around;

His love received their simple praise,
  Their loud Hosannahs welcome found.

His heart at pity's melting touch,
  Compassion more than human shewed,
Declared his kingdom is of such,
  And left to Heaven no other road.

Then to his sacred bosom pressed,
  As those his heavenly Father loved,
Them too with hands imposed he bless'd,
  And those who kept them back reproved.

For such he lived, for such he died,
  For such Redemption's price he paid:
Then who that's on the Saviour's side,
  Can slight the purchase he has made?

Yea, hark! the *risen* Jesus speaks,—
  (Whose praise employs the angels' lyre)—
And "Feed my Lambs" the silence breaks,
  Amen! till earth dissolves in fire.

HYMN THIRD.....Tune: ———

When, O my Saviour, when shall I
  Behold thee all serene,
Blessed in perpetual Sabbath-day,
  Without a veil between?

Assist me while I wander here,
  Amidst a world of cares;
Incline my heart to pray with love,
  And then accept my prayers.

Thy Spirit, O my Father, give,
  To be my guide and friend,
To light my path to ceaseless joys,
  To Sabbaths without end.

The following account of the tea-party appeared in the *Sunday School Magazine*, which I prefer to insert, because it shews what others thought of the meeting:—

"*Astley.*—In connection with the parochial chapel in this place, a flourishing Sunday School has been for some time in operation, as well as two Day Schools, one for boys, the other for girls. Hitherto, the only school-rooms they have had, were two very incommodious ones, converted to that use from what was once the barn of the parsonage. So far had the numbers outgrown the accommodation, that an absolute necessity compelled the conductors to provide one more ample. This, under much difficulty, has been accomplished; and this little village may now thank God for a building, not only airy and commodious, but *handsome*, though not expensively ornamented. The building is of one storey, eighty feet long, by thirty feet wide, and fifteen feet high internally, divided into two rooms of equal size, by a partition, half of which is moveable, so that the two can be thrown together; thus making an excellent lecture room. The walls are of brick, the windows are of the gothic or elliptic arched form, with sliding sashes to open at the top, and in the ceiling are six ventilators. Spacious yards are enclosed by brick walls, and effectually drained by a brick culvert.

"The whole cost of this erection is about £720. Of this sum, £100 was granted by the National Society, £200 by the Committee of Council on Education, and the rest has been contributed by the inhabitants of Astley and the neighbourhood, with the exception of about £10, which remains to be paid.

"These rooms were opened on Sunday, the 21st of November. The Sunday scholars, on the morning of that day, took possessisn of the rooms, and in the afternoon, the Rev. ALFRED HEWLETT, M.A., the Incumbent of the chapelry and manager of the schools, delivered to the scholars an address suitable to the occasion. In the evening, both rooms being thrown together, the reverend gentleman delivered a lecture from Zech. iv. 9; 'The hands of Zerubbabel have

laid the foundation of this house: his hands also shall finish it.' The riveted attention of upwards of 500 persons who, notwithstanding the inclemency of the weather, were congregated, proved the absorbing interest felt in the impressive dicourse.

"On the evening of Thursday, the 25th, a social tea-party, consisting of the building committee, the teachers, subscribers, and their respective friends, to the round number of 340, assembled in the room, which was most tastefully and appropriately decorated for the occasion, with wreaths of evergreens, interspersed with scriptural mottos, tastefully and elaborately prepared by the ladies of the congregation. The repast being ended, a hymn, written for the occasion by a gentleman of the congregation, opened the latter and more interesting part of the evening's proceedings. The Rev. A. HEWLETT then arose and addressed the company in a speech of considerable length, and full of pleasing interest; sketching the history of the undertaking, and, indeed, of the school altogether, since his connexion with it; shewing how marvellously God had dealt with them, and how, above all human calculation, he had opened a way for the accomplishment of his work. The reverend gentleman said, 'of this sum of £700 and upwards, which the building cost, £400 has been contributed by a christian public; the number of subscribers up to this time being 699, of whom more than 400 are resident in the township. And it is a pleasing fact, that out of all the householders in Astley, from whom subscriptions have been solicited, not more than about twenty have refused their assistance.' The reverend gentleman then dwelt on the small hope that there was, six months before, of seeing so 'goodly a pile,' as that in which they were then assembled, erected on the spot where it now stands. He said, ere we commenced the work, I said to my friend, who was heading the subscription book, 'write as our motto, 'OUR HOPE IS IN THE LORD;' and then if we do not succeed, we shall know that it is not his will that we should have the school, and so we shall not feel disappointed.' He did so, and throughout the whole

course of our labours this has been our stay and strength, and we have not beendisappointed. Therefore we say 'Not unto us, O Lord, not unto us, but unto thy name be the praise.'

"The Rev. Thomas Owen, of St. Clement's Manchester, then congratulated the people on the auspicious event, which had called them together, and alluding to the difficulties which had been overcome in the progress of the work, he adverted to the truly christian spirit in which it had been begun, carried on, and completed, in dependance, not on human strengh, however great; or human effort, however well directed; but on the divine blessing and assistance. Alluding to the mottoes on the walls, he pointed to the first, 'Our hope is in the Lord' for the commencement, 'Ebenezer' during its progress, and 'God has granted our desire' in its accomplishment: this, he said, was but giving honour and glory where alone it was justly due. 'Yet' continued he, (addressing himself to the Rev. A. HEWLETT), 'I am desired, my dear brother, to say, on behalf of the building committee, how sensible they are how much of their success they owe, under God, to your instrumentality. For this building, they feel, that under God, they are indebted to you, for, humanly speaking, not only would they never have accomplished so much, but what is more, they never would have attempted it, and in their name I am to thank you for your exertions in that behalf. But it is not in this matter alone that you are entitled to the gratitude of your people. I do not wish to flatter you, and if I did, I know you would resist flattery. But I know how much, and how zealously, and how successfully yon have laboured in the Lord's vineyard; that in the discharge of your pastoral duties you have shown yourself a faithful minister of Christ, and have been the honoured instrument, in God's hand, of making known the mysteries of redeeming love to the souls of sinners; and it is in acknowledgement of these services that I am requested now to present to you this plate, (handing up a silver tea-service) in

the name of your congregation. The inscription on the teapot is as follows:

"*Presented (with other Plate), to the Rev. ALFRED HEWLETT, A.M., Incumbent of Astley, by an affectionate congregation, as a token of their grateful sense of his exertions in promoting the erection of the National School, and his devoted zeal in the discharge of his ministerial duties among them for eight years.—Nov. 25th,* 1841."

"With some other very appropriate remarks, the speaker then handed to the rev. pastor this tribute of the people's affection. Mr. HEWLETT then gave an affecting address, and the meeting broke up with the happiest feeling."

I have ever considered that the planning and erection, the subscribing to, collecting, and paying for this excellent school, in the short space of four months and a few days, one of the most signal blessings of God ever vouchsafed to this neighbourhood. During the progress of the work we were often blamed for making so large a school. We had then 320 scholars. The conclusion of this volume will shew that it is not large enough. I will now proceed to give a list of subscribers, in the order they stand in the little book, first premising that all these subscriptions, within about three or four pounds, were paid when the school was opened; some were paid afterwards; while a *few*, and but a *very* few, have never been paid. This list of subscribers I consider highly creditable to parties themselves, and will be deeply interesting to their descendants, in generations to come."

I do not know that any other events worth relating here, took place in the year 1841. It will be a long remembered year in this village; God grant it may be gratefully remembered.

Believe me,

Your's affectionately,

A.H.

LETTER
FROM THE COUNTESS OF HUNTINGDON TO THE REV. MR. PRIESTLEY.

REVEREND SIR,

Consistency of character must ever claim respect; and that, in proportion to the just estimation due to the excellency of its object. While I therefore esteem your zealous and faithful labours as a servant of Jesus Christ, owned and honoured by success from him, I am led to look to the source from which this can only flow; even to the foundation that is laid; and which admits of no other happy one, either for our present comfort, or future security. Thus you and I, independent of modes, or the dogmas of particular establishments, are under the necessity of finding out, experimentally, that *one* true Christian church, formed and established by Jesus Christ himself, on the day of Pentecost; the existence of which, still remains confined to the same powerful influence. We must not, therefore, wonder that natural ignorance, uninfluenced by this power, rejects the wisdom and mercy that unite in God's being manifest in the flesh.

It is through this medium, of our own nature only, that instruction can be communicated to us in a way suitable to the weakness of our present condition; and is thus yielded to us by Him who is God over all blessed for ever.

This consideration revives every dead and dry sentiment of my heart. Here, also, every wild and warm imagination, intoxicated by pride and self-love, must end; and submit, not only to learn of the poorest and most afflicted man in our nature, but also to find in him, and in HIM ALONE, a suitable relief for all our misery; and, through the same medium, a free access to all divine and heavenly wisdom, whenever a sense of our own evil renders us sufficiently conscious of our wants.

I fear to transgress the limits of a letter, and must therefore pass over much that is most delightful to me,

and confine myself to the strength of the opposition against that great truth which is held forth to us in the state of a Pharisee. I should reasonably suppose this, well considered, would fill a feeling and sensible mind with a horror that would avoid, even with severity, the spirit, creed, whole life, doctrines, and dispositions of such a generation of vipers, as our Lord terms them to be. Let us, then, beware of their leaven, and ever remember that a little of it leavens the whole lump; and by that means deludes the soul from the glory, simplicity, and divine sweetness of the Gospel; which would lead us, as poor sinful worms, to find out the daily food of immortality, in Jesus Christ alone. It is from this rock (if we are the happy inhabitants of it) we can only sing—it is here that truth, in the abstract, can only be found to satisfy the sad variety of human miseries, and finally separate us from ourselves; and it is here, also, that every earthly sacrifice is counted as nothing; while all our spiritual and rational capacities become witnesses of such immutable evidence of divine mercy and eternal glory, so secured.

Thus faith, that faith which is the substance, or subsistence, of things hoped for, and the evidence of things not seen, must carry the day; and by it walking in the light, as God is in the light, the blood of Jesus Christ cleanses us from all sin; while his heavenly and divine Spirit, daily carrying us forward, leads us experimentally into those various states, which he himself has declared to be truly blessed. And now, my kind friend, allow me to extend the freedom of my thoughts, and the length of this letter, by an illustration of one of those blessed states—and which I can depend upon as a fact.

I was well acquainted with Mrs. Mitchell, the daughter of Bishop Burnet, one of very superior parts, and an excellent woman—to the best of my memory, from her I had the following pleasant fact conveyed to my still-admiring mind.

Her father, the Bishop, from his zealous care of his diocese, made it a rule yearly to visit the various parishes of which it was composed; and with the most distinguished regard, such ministers as were eminent for

their piety, and most attentive in their care of the souls of the people. One of those had frequently expressed the great importance of well understanding our Lord's meaning of the Beatitudes; and of this in particular "Blessed are the meek, for they shall inherit the earth." Many anxious enquiries yet left this gracious minister unsatisfied in his own mind, of the just and true explanation of it, and many prayers were added to prevent any partial view of it, or hasty opinion from the learned, favoured by him.

In this unresolved state, he took a morning walk some considerable distance from his parish; and observing an habitation more wretched than he had before seen, walked towards it, and, to his surprise, heard a voice of great and joyous praise—drawing nearer, he heard it as that of an individual only. He wanted to learn the cause, and looking in at the window, viewed the poor inhabitant in the most wretched state of outward want and poverty that he had ever beheld. She, had, on a little stool before her, a piece of black bread and a cup of cold water; and with her eyes and hands lifted up to heaven, as in a rapture of praise, added these words, "What! all this, and Jesus Christ too? What! all this, and Jesus Christ too!" It wants not to be added, that with the living lesson which this blessed man here learnt, he, with holy gratitude, returned, well understanding who only inherited, in our Lord's sense, the whole earth, by possessing Him. And thus we best find out the supposed paradox of our dear brother Paul; as having nothing, yet possessing all things.

My prayers are earnest for the success of your publication, which, I believe, will be a blessing to the church of Christ, as the effect of truth and the power of it ever will; and my esteem for you makes me hope the length of this letter, and the freedom with which I have communicated my sentiments, will only be considered as a natural effect of that friendship and invariable regard with which I remain,

REVEREND SIR,

Your ever faithful and obliged Friend,

Spa-Fields, April 26, 1790. S. HUNTINGDON.

THOMAS HALLIWELL, PRINTER, LEIGH.

THE

CHRISTIAN COTTAGERS' MAGAZINE.

DECEMBER, 1850.

A LETTER TO MY FRIENDS.

DEARLY BELOVED IN THE LORD;

Although I seem as if I had not much to say, yet I cannot send this month's magazine to press without a word or two, inasmuch as it is the *last month* in the year; with its close the year 1850 will close, and as "goodness and mercy have followed us all our days," we should not let the month slip away *entirely*, without an endeavour to raise up another EBENEZER, for "*hitherto hath the Lord helped us*," Let us first "*Count up our mercies*;" but who is there so skilled in arithmetic, whose memory is so stored with what the Lord has done, and whose heart the Lord has so deeply impressed with a sense of each, that he can at once sit down and enumerate the

"Mercies multiplied each hour."

For my own part, I freely confess that the Lord's mercies to me, temporal and spiritual, during this year, have been "more in number than the hairs of my head." Last year's troubles and trials followed me into the very spring of this year; troubles which made me quail at the thoughts of losing my good name for honour, and even for honesty; but the Lord's mercies have counterbalanced all, and caused a

brighter prospect for the future. If last year was a year of *trial*, this has been a year of work; but it has laid a solid foundation for a consummation for which I have been long waiting. Is there no one of my readers similarly situated, who can trace the eye and hand of a heavenly Father watching over him for good? Let that brother join with me in endeavouring to "*Praise Him for all that is past.*"

But what a deficiency do we feel here! I cannot praise him as I ought, I cannot praise Him as I would. My heart is filled with thankfulness which I know not how to express, but which I desire that every action of my life, all my intercourse with christians and with the world should express. My prayer is, that I may love him more, and serve him better every day of my life. If we thus praise him for what he has done for us, shall we not then be prepared, each in our station, "to trust Him for all that's to come"? Yes, dear friends, I am sure we need not despair; we must aim high, seek to do great things in his name, and for his honour and glory, and He will *bear us up, bear us on, and bear us through*; "as the day so shall the strength be."

Somewhat of the "signs of the times" must be reserved for the *opening year.*

Thanks must here be recorded to all dear friends for their communications, whether before noticed or not.

Commending you to the God of all grace,

Believe me,

Yours affectionately,

THE EDITOR.

Nov. 8th, 1850.

I literally "stop the press" to reply to my correspondents, and to shew my opinion of the recent aggression of that master-piece of iniquity, the Pope of Rome. As regards the Pope himself, I think he has taken the best possible means of shewing his *character* and *condition.* We are told, "without" is whosoever loveth and maketh a lie." Rev. xxii. Now Pius the Ninth has declared, that he both loveth and

maketh that lie with which he opens his BULL, as he calls it. We challenge him or any of his *followers, abettors*, and *friends*, to prove, from Scripture, the truth of his infamous assertion, that "the power of governing the Universal Church was entrusted by our Lord, Jesus Christ, to the Roman Pontiff, in the person of Peter, the prince of the apostles."

As a liar, or one "who loveth and maketh a lie," he shews that he is "without" the pale of the true Church militant, and he must be also for ever "without" the pale of the Church triumphant, unless, through grace, he "repent and be converted;" which may God in his infinite mercy grant.

"Am I alarmed at this movement?" No! not in the least. I think it the worst for the Papacy, the best for Protestantism that has been made for twenty years past. It has roused the spirit of Protestantism from one end of the United Kingdom to the other; it will put the ministers of God more on the alert; it will cause all to study more closely, in the light of God's word, the distinctive marks of the Papacy, and the irreconcileable difference that exists between BIBLE CHRISTIANITY and the CANONS OF TRENT.

"What has induced the Pope to take this rash step?" God has turned the counsel of his Ahitophel (Wise man) into folly. He has imagined, from the eager folly and zeal for will-worship in the Tractarian Clergy—from the *perversions* of so many—the imitation of the popish mass-houses in the metropolis and suburbs, unnoticed and unreproved by the Bishop of the diocese when consecrating—and the tendency to Romish doctrine by some of our Bishops, that the fruit was ripe, that ENGLAND would welcome the boon. Shame upon the Clergy! and triple shame upon the Bishops, who have, by their conduct, given birth to the bare suspicion.

I cordially concur with Lord JOHN RUSSELL, who, in his letter to the Bishop of Durham, says,

"There is a danger, however, which alarms me much more than any aggression of a foreign sovereign. Clergymen of our own Church, who have subscribed the thirty-nine Articles, and acknowledged in explicit

terms the Queen's supremacy, have been most forward in leading their flocks, step by step, to the very verge of the precipice. The honour paid to the saints, the claim of infallibility, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confessions, and the administration of penance and absolution—all these things are pointed out by the Clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London, in his charge to the clergy of his diocese."

"How must the Bishop of Rome's assumption be met? what are we to do?"

1st.—Address Her Majesty. Let this be universally done. The following address was sent from our little village, on Wednesday, the 6th, signed by 492 male persons upwards of sixteen years of age:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"We, the undersigned, inhabitants of the township and neighbourhood of Astley, in the county of Lancaster, beg to tender to your Majesty the expressions of our unfeigned respect, due alike to your Majesty's exalted station, character, and virtues.

"We have observed with feelings of indignation and surprise, that the Bishop of Rome has, with unequalled arrogance and presumption, ventured upon an act which, since the blessed period of the glorious Reformation, none of his predecessors ever dared attempt, namely the appointing of an Archbishop of Westminster, and the partitioning your Majesty's realm of England into Roman Catholic bishoprics. We venture to express our opinion that this act is an insult to your Majesty, the only fountain of honourable distinction in your Majesty's dominions, an infringement of the laws of the realm, and an open defiance of the Protestant feelings of your Majesty's loyal and devoted subjects. We humbly, but earnestly, beg your Majesty to advise with your honourable Privy Council, and take such steps as shall compel the aforesaid bishop to recall that wretched document called a Bull (which commences with an assertion of

supreme authority over the Universal Church, a statement contradicted alike by Scripture and history); and also to adopt such measures, as shall prevent any successful attempt being made by any foreign Prince, Prelate, or Potentate, to exercise jurisdiction in those dominions over which your Majesty reigns with a mild and beneficent sway."

2nd.—Let the clergy take care that, as far as in them lies, their flocks from the highest to the lowest rank, be instructed on all the points of difference between Bible Christianity, and Popery, and its *ape* Tractarianism, so that all shall know what to expect from each and both.

3rd.—Take the advice of RICHARD SWAYNE, LATE A PRIEST OF THE CHURCH OF ROME:—"Up! then, Protestants of England! defend firmly but peacefully your high and privileged position as inheritors of the blessed and glorious Reformation, as worshippers of one only true God and a Redeemer as believers in his most holy word, and in it alone; as defenders of the faith once handed down to the saints; but as contemners and despisers of that Romish mythology about to be more widely and meretriciously extended among you, that 'slough of a slavish superstition' that calls on its unfortunate votaries to worship many Gods instead of one God (for every saint with them is omniscient and omnipresent), to receive the traditions of men instead of those of the Holy Ghost, to look for salvation in the merits of their martyrs, their indulgences, their purgations, more than in the Lord, Jesus Christ, and his all-sufficient atonement.

"Protestants of England! this is the advice of one who knows Popery well, and her insatiable thirst after temporal and spiritual power."

I do not entertain the gloomy fears and apprehensions some of my brethren seem to do, respecting papal domination; but do I recommend supineness? No! Let every man shew his colours, and may our God grant us grace to seek *true unity* in acting out the spirit of his blessed word.

With Mr. BINNEY I agree, that "the idea that an old idiot at Rome should publish a document to the

English nation, to tell us that, in order the more effectually to serve us, 'he had sought the asssistance of the blessed Virgin Mary, and all the Saints whose virtues had made England illustrious, that they would deign to obtain, by their intercession with God, the happy success of his enterprise,' " is indeed "*ridiculous* as well as hateful."

"There cannot be much to be afraid of in this blasphemous nonsense; the sound mind of the English people will not easily accept the absurdities of Mariolatry and Saint-worship; but contempt may sometimes expose to danger as well as weakness. It may be well, therefore, to study afresh the tenets of the Papacy; to understand its errors, to chronicle its crimes, to mark well that its character is as immutable as its pretensions are arrogant, and, that everywhere and always, it has proved itself to be a thing which at once insults God and degrades man."

To exhibit this, and at the same time aim at a high standard of spirituality, may be no light work, but it it is a solemn duty. Pray that it may be the course of your faithful Brother,

THE EDITOR.

THE BULL TAKEN BY THE HORNS.

The following is from the speech of Mr. L. B. SEELEY, at a meeting in London, a few days since:—

"The letter of Pius IX. opens thus: 'the power of governing the Universal Church, entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles.' Now here is a prodigious fact broadly asserted. As a late writer has said, advocating the Papal claims, 'The words are few, but place the weight of the world upon them and they will bear it.' And really if we would investigate this matter like men in earnest, we must look at this question. Either this assertion of the Roman Bishop's is *true*, or it is *false*. If it it is true, then what are we about to-day? In fact, if it is true, are

we not almost all of us in a fearful plight? If it is true, are we not resisting God? Are we not in rebellion against that government of His Church which he has appointed? Is it not clear, then, that this one simple fact, which is thus placed at the very head of the Papal letter, decides the whole question? If it be true, let us all submit at once to God's ordinance. But if it be *not true*, then what is he who advances such a claim in falsehood? What is he but a pretender, an usurper, a wicked impostor? Surely, then, if we would argue this question at all—if we would not decide it merely from feeling or prejudice, we must seriously look at this first principle, on which the whole Papal claim is founded. 'The power of governing the Universal Church, was entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles;' such is the statement of those who support the Papal claims. Now, this is a plain and simple historical fact, or *falsehood*; and the question is not a difficult one. In the range of history, there are 500 controversies which present far more difficulty. The truth, on whichever side it lies, is at all events, not deeply hidden in ponderous tomes. Any man who possesses and has studied the New Testament, knows at least half of the case. Let him, then, procure and read a volume not very bulky, 'The Writings of the Apostolic Fathers,' translated by Archbishop Wake, and he has then seen almost the whole of the other half. If he would search a little further, he may open 'The Church History of Eusebius," a book written about the year 330, and he then possesses all the evidence which is of the least importance. You will see, then, that there will be little difficulty in your mastering—any one of you—this one plain historical fact. Let me now, then, imagine you a special jury, met to try the Pope's right to this little estate of England; and let us see if we cannot, in a very brief space of time, agree upon an honest and reasonable verdict. And, while I open the New Testament, to see what evidence can there be found, let me make one remark, the justice of which I think you will all admit. A power and rank

so elevated as that which the Pope claims—a primacy so vast—must be clearly and expressly granted. Our gracious Lord, who left us his word as a lamp to our feet and a light to our path, would never commit the government of His Church for ever to a certain functionary in doubtful and ambiguous terms. Shall an empire which is above all earthly sovereignties, be established on strained inferences and doubtful deductions? But what do we find? Our Lord, it is said, entrusted the government of the Universal Church to the Roman Pontiff, in the person of St. Peter. Then, what do the Apostles and Evangelists tell us of this vast transaction? There is no such person as a Roman Pontiff once spoken of through the whole New Testament. Well, but it is said, St. Peter is spoken of, and the Roman Pontiffs are included as his successors. No,—In the whole New Testament there is no allusion to St. Peter ever having been a Roman Pontiff himself, or of his ever having anything to do with a Roman Pontiff. There appears little hope, therefore, of our finding that clear and certain grant of the Papacy to St. Peter, and through him to the Roman bishops, which we have a right to demand. Let us, however, see what evidence the Papal advocates can produce. The whole array of Scripture evidence which the defenders of the Papacy are accustomed to adduce, consists of three passages. 1st, Matt. xvi. 18. 'I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.' 2nd, Luke xxii. 31, 32. 'Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren.' 3rd, John xxi. 15. Jesus asks Simon thrice, 'Lovest thou me?' and thrice charges him, 'Feed my sheep.' Now is there anything here like that plain explicit establishment of a vicar of Christ on earth which we might fairly expect? In the first we have a disputed sense: 'Thou art Peter, and on this rock will I build my church.' Figurative language—what is its meaning? Chrysostom says, 'He did not say upon Peter;

for He did not found his church upon a *man*, but upon *faith*. What, therefore, means 'upon this rock?' Upon the confession contained in His words—'I say unto thee, thou art Peter, and upon this rock will I build my church'—that is to say, upon the faith of the confession. And so AMBROSE: 'Faith, therefore, is the foundation of the Church; for it was not said of the flesh of Peter, but of his faith, that the gates of hell should not prevail against it.' And so HILARY: 'The building of the Church, therefore, is upon the rock of this confession. This faith is the foundation of the Church.' In the same tone write ORIGEN, JEROME, CYRIL, and AUGUSTINE. But the advocates of the Papacy now strive to make Peter personally the rock; yet this is to disregard the whole of Peter's history. So far from being a rock himself, firm and stable, he was always the most unstable of all the apostles. It was he who rushed into the waters to meet Jesus, and then when he saw the sea rough, he was afraid, and began to sink; it was he who boasted to his Lord, 'Though I should die with thee yet would I not deny Thee,' and in a few hours after, fearful of a servant maid, denied with an oath, 'I do not know the man;' it was he who at Antioch *dissembled, fearing* them of the circumcision. To represent Peter as himself the rock, is simply to close one's eyes to all the facts of the case. And, after all, however extensive be the meaning we attach to this text, not one word do we find in it of any Roman Pontiff, or of any prerogatives of Peter, which were to descend to others after him. In short, this passage, of itself, can decide nothing as to the Roman bishop, or as to the supposed powers of St. Peter's chair. Still less can the brief sentence, 'When thou art converted strengthen thy brethren.' Not the least glimpse of a perpetual primacy in the Roman Pontiffs can we find here. Nor does the third passage add much. Peter had thrice denied his Lord. Thrice, therefore, was he called upon to declare his love to Him, and thrice was he restored to the pastoral office. And this is *all* the Scripture evidence of Papacy. It utterly fails of itself; but the opposing evidence will

twice outweigh it. In the Gospels, our Lord is asked, 'Who should be greatest?—who should sit at His right hand?' Had he made Peter the chief Pastor, the Apostles never could have asked such questions; had He intended to have made Peter chief pastor, He would *then* plainly have declared it. Instead of which, He says, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them; *but it shall not be so among you.*' Matt. xx. 25. Surely, if words have any meaning, here is the whole claim of the Roman Pontiffs—which is, to exercise authority over the whole church—here is that whole claim rejected by our Lord in the plainest terms. But have we done with the New Testament? Oh, no. The advocates of the Papacy, indeed, here leave us. We have the Acts of the Apostles, giving us the history of the Church from the year 29 to the year 64 or 65. We have also various Epistles, by St. Paul, St. James, St. Peter, St. Jude, and St. John, written between A.D. 58 and 96. Undoubtedly, if it had been true, that 'Our Lord Jesus Christ had committed the government of the Universal Church to St. Peter, and after him to the Roman bishops,' it must have been discoverable in some of these records. These writings spread over a period reaching to 60 years after our Lord's ascension, and they do clearly shew us how the Church was governed after our Lord's departure; but is there any primacy of St. Peter to be found? Nothing of the kind. In one of St. Paul's earliest Epistles—to the Galatians, he tells us of his visit to the church at Jerusalem; and he says, 'when James, Peter, and John, who seemed to be pillars, perceived the grace that was in me, they gave to me and Barnabas the right hand of fellowship.' Gal. ii. 9. Here it is quite clear that St. Paul, though writing under the guidance of the Spirit of God, knew nothing of any primacy of St. Peter. But, more, two verses after, he says, 'When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.' But how could this be, if Peter was the prince of the apostles, appointed by our Lord Jesus Christ to govern the Church? Clearly, St. Paul knew nothing of any such

primacy. But God has graciously given us still further light in this matter. In the 15th of Acts we have the history of the first controversy in the Church, and we see how the question was decided. Doubts arose at Antioch about the observance of the law of Moses; and it was determined that certain of the disciples should go up to Jerusalem, for a decision of the question. But to whom are they sent? Not to Peter, but to the 'Apostles and elders.' A debate takes place. Peter, as usual, was forward in the matter; but when the discussion was ended, James, as the president, gave sentence; and that sentence was written down in these terms:—'The apostles and elders, and brethren, send greeting.' Can anything be clearer, then, that no sort of primacy of St. Peter was known in those days; and this was twenty years after our Lord's Ascension. That James was a kind of president, then, is clear from two other passages—Acts xii. 17, where Peter himself says, 'Go, shew these things to James and to the brethren;' and Acts xxi. 18, 'Paul went in unto James, and all the elders were present.' But I must hasten, and can merely notice that Peter himself, shortly before his death, wrote two epistles. Had he possessed the government of the Church, and had he been then about to leave it to the Roman bishops, is it not evident that he would certainly have alluded to such transmission? But not one word do we find about any peculiar authority possessed by him, or about any transmission of that authority onwards. Thirty years afterwards St. John concludes the New Testament. He has to transmit messages from our Lord to certain churches; he rebukes them for many disorders, but not one syllable does he utter as to any existing primacy in the church —not one word of any Roman Pontiff. I proceed to the early Church. You will, perhaps, say, what necessity is there for it? If the Popedom cannot be proved out of the New Testament, it can have no authority with us; but I must remind you that the advocates of the Papacy assume that they have proved it from those few words of Matthew xvi. 18. It is of importance, then, that we should shew that, for three hundred years at least, no such sense of Matthew xvi. 18 was known

in the Church. The first writer after the apostles, was Clement, bishop of Rome, who was a friend of St. Paul's. He writes about the year 70, an epistle to the Church at Corinth; but how does he commence? Like a Roman Pontiff? I, Clement, successor of St. Peter, chief pastor of the Church of Christ? No. He says nothing of himself, or of any primacy. He begins—'The Church of God which is at Rome to the Church of God which is at Corinth.' One Church writes to another, as equal. Soon he mentions the Apostles Peter and Paul with commendation; but he does not set one above another; he names them as equals. Towards the end of the epistle he speaks of divisions, and of the orderly government of the Church. He says—'Christ was sent by God, the Apostles by Christ.' Not one word does he utter of any primacy of St. Peter, though he writes from Rome, and was bishop of Rome shortly after Peter's death. Next comes Ignatius, who was the bishop of Antioch, in St. John's day, and who was martyred about A.D. 116 or 117. He wrote, shortly before his death, epistles to several Churches of Smyrna, Ephesus, Magnesia, Rome, and others; and the most remarkable thing is, that in writing to the Churches generally, he is very particular in noticing their bishops—he does so in nearly every case—but, when he addresses the Church of Rome, where you would expect, if the chair of St. Peter was there, that he would be particularly emphatic about the primacy of the whole Church—strange to say, to this Church only he has not one word to say about their bishop! Is it possible to reconcile this fact with the assumption, that in the Roman see there sat at that time the Sovereign Pontiff of the whole Church? After Ignatius follows Polycarp, and after him Irenœus, neither of whom know anything of any Roman primate. And now, only, when two centuries have passed over the Church, do some buddings of the Roman usurpation appear. Here is the great defence of Papacy in modern times—I hold it in my hand—I turn to their evidence from antiquity. I find they begin with a few words from Tertullian, and a few from Cyprian, that is, from about the year 200 to 260 they adduce one or two sentences.

They thus admit to us, that in the Acts of the Apostles, in the Epistles, in the writings of Clement, Ignatius, and Polycarp, they can find no trace of any Roman primacy. And as to the second and third centuries, the greatest name in the second is Irenœus; the greatest name in the third is Cyprian. Irenœus had a quarrel with Victor, Bishop of Rome, and Cyprian with Stephen, Bishop of Rome. Irenœus would not submit to Victor, nor Cyprian to Stephen. Both these great fathers of the Church, then, gave the clearest demonstration that they knew nothing of any right of governing the whole Church vested in the Roman Pontiff. I conclude this hasty review with one appeal, which ought to be decisive. Eusebius, Bishop of Cesarea, wrote, about the year 330, a history of the Church from the days of the Apostles, He was a learned man, lived near the court, collected vast stores of information, and gives us a view of all the leading men and leading events of the first three centuries. And you may search history from beginning to end and you will find no trace of any Sovereign Pontiff there. It is quite clear from this important document, that the whole fabric of the Papacy has been raised since his time, and that for the first three hundred years, the notion that "Christ had entrusted the power of governing the Universal Church to the Roman Pontiff," was utterly unknown. What follows? Surely that such an assumption is utterly baseless. If our Lord had so settled the government of His Church on St. Peter and his successors, that fact could not have been unknown to the Christian Church for three centuries. The mere fact of the Papacy's being an invention of the fifth, sixth, and seventh centuries, is a sufficient proof that it is an usurpation. I conclude, therefore, that as the Roman Bishop has placed this false claim at the very head of his letter. and as, if true, it would be sufficient to support his enormous pretensions, we, on our part, should utterly deny that claim. and should tell him that we can sufficiently understand the history of the Church, to know, that in setting himself up as divinely appointed to govern the Church, he acts the part of an usurper, a false pretender, an impostor.

HEADS OF SERMONS.

Song ii., 16.

March 5th.

The speaker in this verse is the church, who is expressing her confidence in the Lord Jesus. In commenting on the words, I shall first endeavour to explain why the church calls him her "*beloved*;" secondly: the meaning of the words "He is mine, and I am his"; and may the Holy Ghost so testify with our hearts to the preciousness of Jesus, that *we* may be enabled to adopt the same language. The church calls Jesus her "beloved" on account of the beauty of His person, see v. 10, to the end, where the perfections of the two natures are exhibited in Him, and thus his suitability to be *hers*,—on account of His mighty achievements on her behalf, who hath rescued her from Satan, delivered her from bondage, freed her from accusation, and declared her purity and fairness in his sight; for his constant care in supplying her wants, for his *love*, which moved Him to suit himself to her, to conquer for her, to set her free, and to protect her, chap. vii. 10, 1 John iv. 19; and it is not merely what a person does for us, but the moving cause for the action which wins the heart and makes affection reciprocal. Secondly: "my Beloved is mine,"—literally, my Beloved is to me, and I am to Him; He is to me my *husband*, my *Saviour*, my *wisdom* and *righteousness*, my *sanctification* and *redemption*. I am *to Him*, his bride, his spouse, the object of his choice, the subject of his constant care, his purchase. Observe a *union* of *persons*, of *interests*, of *affections*; a sense of that union, an enjoyment of that union as a strengthener of faith in times of absence, as an increase of joy in times when he is present—pledges of his love, the means of grace, a hungring for the word, and for Him in the word, his holy supper and frequent presence, &c., &c.

1 *John, ii.* 20.

1st.—Believers in Christ are the subjects of a *divine unction* or *anointing* from the Holy Ghost, which

is *visible* in their lives. By his anointings they run swiftly in the christian race, contend earnestly with their spiritual enemies, and wrestle powerfully with God in prayer. But here, the anointing refers to the enlightening of the understanding. As the mind or understanding is that to the soul which the eye is to the body, we find in Rev. iii., that the means whereby we come to have spiritual vision is likened to anointing with "eye-salve." The Holy Ghost, by an omnipotent act, brings the soul into a quickened state, and then opens the mind to the apprehension of divine truth, in such a manner as to bring conviction of sin, of righteousness, and of judgment; and the effect is said to be the knowledge of all things; and as I have been requested to state what knowledge it is absolutely necessary for a sinner to possess, I shall endeavour, in speaking of the effects of this divine unction, to make it appear. It is clear that "*all things*" does not mean *every individual* thing in art and science, but that the word *all* must be taken in that general way in which it is frequently used in scripture. I might state, in general terms, that it is absolutely necessary that a man should know that he is a sinner, lost, ruined, guilty, and impotent, and that Christ is *his* Saviour; but, in explication of the words of my text, I would endeavour to shew—1st: That there are some things which a man knows preparatory to his saving knowledge of Christ. 2nd: There are things which a man knows respecting Christ. 3rd: There are things which a man knows in consequence of his knowledge of Christ.

1st.—A man, under the teaching of the Holy Ghost, is brought experimentally to know that he is a sinner by nature; "has sinned and come short of the glory of God," that he is therefore guilty of the whole law, under condemnation and curse, that he is a hell-deserving sinner, that his most righteous performances deserve nothing better than hell and damnation. But 2nd: This is not sufficient for his salvation, he *must* know Christ Jesus, the Lord, as *his* Lord; the Saviour of the church as *his* Saviour; he must so be brought to cast himself upon Him,

as to say, "In the Lord have I righteousness and strength," thus to flee from himself and sin, to Christ and his righteousness. Nothing less than this can enable a man to face death, or glorify God. Sinners who know the former part or first division only, are to be exhorted and encouraged both by ministers and people, to look to Jesus, and cast all their burdens on him. 3rd.—The things which an anointed one knows in consequence of his knowledge of Christ, refer to *things past*, "knowing brethren beloved your *election* of God," thus, as a believer in the Lord Jesus, called of God the Spirit, he knows himself one of God's people. Things *present*—"we *know* that all things work together for good, to them that fear God." Things *future*—we *know* that "if this earthly house of our tabernacle be dissolved, we have an house not made with hands, eternal in the heavens."

Do you know your own sinfulness? Look to Jesus; venture all on him. Do you know Christ as your Saviour? Seek to know more of Him. Do you know all these things as the consequences of your knowledge of Him? Much is given to you, much will be required.

THE CHURCH THE BODY OF CHRIST.

This is a figure employed by the Holy Spirit, in the New Testament, to express the most perfect and inseparable union which subsists between Christ and his people. It is also employed to denote the intimate communion of saints; partially in this life because of their sinful bodies, but entirely hereafter, when they are complete in glory. It is a union which does not destroy personal identity, but which consists in having a sameness of life, by immediate derivation from the Godhead, through and with Christ Jesus, who is *head over all* to distribute this life unto those who are in spiritual conjunction with Him. The tabernacle, under the Old Testament, exhibited in a figure, nearly, if not quite a similar purpose and instruction.

The Apostle considers this important subject, with its proper inferences, in his Epistle to the Corinthians. "*By one Spirit* (says he) *are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*" 1 Cor. xii. 13. That is, being baptized into Christ; so that He is now our new life, through participation of the same spirit, and yet our personal character is not destroyed, any more than the hand because of its conjunction with the body, ceases to be the hand, for the body is not one member, or one undistinguishing mass, but many members, and every one of these (as the apostle speaks in another place,) "members one of another." Eph. iv. 25. Believers, from age to age, are aggregately one body, as composing the church of Christ, and they are members of that body, or members of Christ who is the head of it, when considered individually.

Many noble uses are to be made of this great truth for the comfort and edification of the children of God. The figure which represents it was chosen by the wisdom of the Holy Ghost for this very purpose. It was not employed to delude us with a speculative fancy, but to describe a blessed and experimental reality.

In the *book* of God, or his covenant, were all the members of Christ *written* from before the foundation of the world, *which in continuance were fashioned*, or *what days they should be fashioned, when as yet there was none of them.* Eph. i. 5, Rev. xvii. 8, Ps. cxxxix, 16. Accordingly, God is said to *foreknow his people.* and, foreknowing them, *given them to Christ.* He saw them as his own while they existed only *in secret*; and He considered them, according to the everlasting covenant, as in Christ before time began, and as members of Christ, for whom he was (in the view of the same covenant) *the Lamb slain from the foundation of the world.* Rev. xiii. 8. This was their *election of God,* who *declareth the end from the beginning, and from ancient times* (*from before all time*), *the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.* Isa. xlvi. 10.

These being Christ's *own, given of the Father* to Him as their God-man mediator, He *prayed*, or interceded with his divine merits, *for them, but not for the world, that they may be one*, even as God and Christ are one; God in Christ, and Christ in God, that they also may be one in them; Christ in them, and God in Christ, that they may be made perfect in one; and that the glory which was given to Christ, and the love wherewith the Father loved Him, may be given to them, and be in them as their life and hope of glory. John xvii. According to this divine plan, when Christ was raised from the dead by the glory of the Father, the ancient prophecy, by that act, was said to be fulfilled. "*Thou art my Son, this day have I begotten thee.*" This related to Christ as the *head of His body, the church*, proving Him to be the appointed *first-born among many brethren*, who, by this glorious demonstration of his victory and finished salvation, and, by the power of this resurrection, are entitled to become the sons of God in Him, and are said, therefore, to be *begotten* by that very deed, *to a lively hope through the mercy of God.* Acts xiii. 33, 1 Peter i. 3, Rom. i. 4.

MOSES AND AARON.

Book III.

OF DAYS, HOURS, WEEKS, AND YEARS.

Before we treat of their Feasts, it will be needful, by way of preface, to understand somewhat of their Days, Hours, Weeks, &c.

Their *Day* was twofold:—*Natural*, containing day and night, consisting of 24 hours; or *Artificial*, beginning at sun-rising and ending at sunset. Of this, is that "Are there not twelve hours in the day?" John xi. 9.

The *Natural Day* was again twofold:— *Civil, a working day*, which was destined for civil businesses and works — this began at sun-rising and held till the next sun-rising, Matt. xxviii. 1; or *Sacred*, a festival

or holy-day, destined for holy exercises;—this began at sun-set, and continued till the next sunset.

Their night was divided into four quarters, or greater hours, termed four *Watches*, each *Watch* containing three lesser hours. The first they called the beginning of the Watches, Lam. ii. 19; the second was the middle Watch, Judg. vii. 19, not so termed because there were only three *Watches*, as Drusius would persuade, but because it endured till midnight; the third began at midnight, and held till three o'clock in the morning. If he come in the *second* or *third Watch*. Luke xii. 38. The last, called the *morning Watch*, Ex. xiv. 24, began at three o'clock, and ended at six in the morning. In the *fourth Watch* of the night, Jesus went out unto them. Matt. xiv. 24.

These Watches, also, were called by other names, according to that part of the night which closed each Watch. The *first* was termed the Even; the *second*, Midnight; the *third*, Cock-crowing; the *fourth*, the Dawning. *Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning.* Mark xiii. 35.

The day was likewise divided into four *quarters*, as appeareth by the parable of the labourers hired into the vineyard. Matt. xx. The *first* quarter began at six o'clock in the morning, and held till nine; the *second* quarter ended at twelve o'clock; the *third* quarter at three in the afternoon; the *fourth* quarter at six of the night. The first quarter was called the *third hour*, ver. 3; the second quarter, the *sixth hour*, ver. 5; the third quarter, the *ninth hour*, ver. 5; the last quarter, the *eleventh hour*, ver. 6.

Where note, that the three first quarters had their names from that hour of the day which closed the quarter (for they began the account of their lesser hours from six o'clock in the morning, and our 6, 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12), only the last was called the *eleventh hour* by our Saviour Christ, (whereas, among the common people, it was called, or should have been called, by proportion with the rest, the *twelfth hour*) to intimate to us that, though God in His mercy accepts

labourers into His vineyard *eleven hours* of the day, yet He seldom calleth any at the *twelfth*; for that is rather an hour to discharge servants than to admit new.

Some expositors finding mention of the dawning of the day in this parable, ver. 1, reckon the four quarters of the day after this manner: *First hour*, *third*, *sixth*, and *ninth*. Where first, they err in taking the dawning of the day for the first hour of the day, for the dawning signifieth the last quarter of the night, called the *morning Watch*. Secondly, they err in making the last quarter of the day to be the ninth hour, for what, then, shall become of the eleventh hour mentioned in the same parable?

By this division of the day into these four quarters or greater hours, the evangelists are reconciled touching our Saviour's passion. He was crucified at the *third hour*, Mark xv. 25. St. John intimateth His examination before Pilate to have been about the *sixth* hour, John xix. 14. In the first place, understand by His crucifying, not his *hanging on the cross*, which was not till the *sixth hour*, Luke xxiii. 44, nor his expiration, which was not till the *ninth hour*, Mark xv. 34, but his *examination* under Pilate, at which time the people cried out, "*Crucify Him, crucify Him*; and then the third and sixth hour will easily be reconciled, for, these two hours immediately following one another, what was done on the third hour might truly be said to be done about the sixth.

Lastly, this sheweth that the hours among the JEWS are of two sorts; some lesser, of which the day contains twelve; others greater, of which the day contained four, as hath been shewn. The lesser are termed *hours of the day*,—"*are there not twelve hours in the day?*" John xi. 9. The greater, some term *hours of the temple*, or *hours of prayer*,. Peter and John went up into the temple at the *ninth hour of prayer*, Acts iii. 1; but, in truth, there are but three hours of prayer, the third, the sixth, and the ninth. The *third*, instituted by Abraham; the *sixth*, by Isaac; and the *ninth*, by Jacob. The *third hour*, the Holy Ghost descended upon the Apostles. Acts ii. 15. About the *sixth*, Peter went up to the house-top to pray. Acts x. 9. At the *ninth*, Peter and John went into the temple. Acts iii. 1.

From these greater hours of the day and night, the Canonical hours in use in the Roman Church had their beginning. Each Canonical hour containeth three lesser hours, so that, in the whole night and day, there are eight Canonical hours. At six o'clock in the evening began their first, and that is termed their *Vespertine*; at nine of the night began their second, and that is termed their *Completory*; at midnight began the third, their *Nocturn*; at three in the morning began their *Matins*. Their first hour began from six o'clock in the morning, and held till nine; the third, from nine till twelve; the sixth, from twelve till three; the ninth, from three till six at night.

The Dial in use among the ancient Jews, differed from that in use among us. Theirs were a kind of stairs; the time of the day was distinguished *not by lines*, but by *steps* or *degrees*. The shade of the sun, every half hour, moved forward to a new *degree*. In the dial of *Ahaz*, the sun went back degrees or steps, not lines, Isa. xxxviii. 8.

Their weeks were two-fold; the one was *ordinary*, consisting of seven days; the other *extraordinary* and *prophetical*, consisting of seven years. Dan. ix. 24. The first is termed *a week of days*, the second, *a week of years*.

The Hebrews, at first, measured their months according to the course of the sun, whence they are called Solar months, and then every month consisted of thirty days. The waters prevailed from the seventeenth day of the second month, Gen. vii. 11, unto the seventeenth day of the seventh month, Gen. viii. 4, that is, full five months. If we will number the days, they were a hundred and fifty. Gen. vii. 24; whereby it appeareth, that every month contained full thirty days. After the Israelites' departure out of Egypt, they measured their months by the course of the moon. They are termed *Lunar months*. They contained either thirty days, and then they were called *full months*, or twenty-nine days, and then they were called *deficient months*.

The sun exceedeth the moon in her course eleven days; hence, every third or second year, one month was inserted. Now because the the twelfth month in

the Hebrew calendar was called *Adar*, hence, when a month was inserted, it was called *Ve-Adar*, the *second Adar*.

Before their captivity in Babylon, they counted their months without any name, according to the number—the *first, second, third month*, &c. After their return from Babylon, they called them by these names:

1.	*Nisan*: it was also called *Ahib*, which signifieth an *ear of corn*. In this month Barley began to be eared.	Corresponding to part of	1	March April
2,	*Jiar*: it was also called *beauty*. Then the trees began to be *beautified* with buds and blossoms	do.	2	April May
3.	*Sinan*.	do.	3	May June
4.	*Thamuz*.	do.	4	June July
5.	*Ab*.	do.	5	July August
6.	*Elul*.....	do.	6	August September
7.	*Tisri*: otherwise called *Ethanim*	do.	7	September October
8.	*Marchesuan*: it was also called *Bull*.....	do.	8	October November
9.	*Cisleu*.	do.	9	November December
10.	*Tebeth*.	do.	10	December January
11.	*Shebeth*.....	do.	11	January February
12.	*Adar*. ..... *Ve-Adar*	do.	12	February March

Before their coming out of Egypt, they began their year in the month of *Tisri*, and thus they continued it always after for civil affairs, for their date of buying, selling, their Sabbatical years, years of Jubilee, &c.

After their coming out of Egypt, they began their year in the month *Nisan*, and so continued it for the computation of their greater Feasts.

CHRISTIAN EXPERIENCE.

No. VII.

March 27th 1842.

Again I would look to the Spirit, that I may write my *true* state of soul, that should I be spared to read it in future, it might cause a song of praise to Thy Holy Name. It is still Thy will, oh! my Father, to press down this body at times very low; as of late Thy hand hath been felt upon my nerves, but never to make me unconscious of what was passing, but rather, by extreme irritation, to quicken and sharpen my senses And only Thou knowest, then, how difficult it is to keep hold of God; but how sweet has the thought been of late to me, that it is "God's hold of me,"

> "It's grace that's kept me to this day,
> And will not let me go."

This I am obliged to make my continual refuge, but the sweet peace it has brought of late has been at times inexpressible, and my heart hath sent a "How I love Thy law." I want to feel it more pervading the heart, more sweetly drawing the soul *upward* to God, to wait upon Him, to open up the heart for communion by making it feel more its union to the Father and the Son, and their indwelling by the Spirit; so that the Life may flow and bubble up to everlasting life. Oh! that grace might reign, or the principle *within* reign in *life* by One, Jesus Christ. "Holy Father, keep, through Thy own name, those whom Thou hast given me, that they may be *One as we are*." This is what I long to understand, but I am far, very from resting upon the Centre. To draw honey out of this Rock, Christ, in His fulness of life and power, many times my desires are, "Soul, shut the door of my senses," and eulogise so many things that I may hear thee in my retirement;

subdue my wishes and willings for myself, and let the soul be quieted by a constant resignation to *Thy will* from day to day. "Give me this day my portion of grace," to *do* or suffer Thy will, so that there may not even be a wish to alter Thy dispensations, which so frequently comes in, and prevents me advancing in the knowledge and experience of an inward Christ. Oh! that I could retire more into stillness, where God dwelleth, and wait for Him to reveal Himself to the heart. Faith springs up, and the affections of love towards my beloved, my first husband, kindle, and then His precious ointment is poured forth. The seventeenth chapter of John is my portion again and again, but I shall never enter fully into its depths till faith is swallowed up in sight, till I see Him as He is. I want more on earth, to live and walk with Him, believing His promise, "Because I live, ye shall live also." "Ebenezer."

May 29th, 1842.

This day is the Lord's; O, how much I wish to devote it to Him. Many Sabbaths I have been his prisoner on earth; how much I long for the day when I shall be set free to serve Him for ever. Whether it will be His will again to allow me to assemble with His saints on earth, I know not, but often does my soul long and love the thought of meeting with the glorified. This week my poor mind has been harrassed and saddened by hearing the remarks of believers against each other; it makes me long for the time when *bodies* and *spirit* will no longer be mixed together, when we shall serve Him without this veil of flesh. But Satan, that busy *one*, how he loves to engage our minds about *outward* things, so that the *inward* is neglected.

O, my God! give me grace to endure unto the end, not caring about the *good* or *bad* opinions of others, so that Christ may be honoured, and my heart right with Him. Shine, I beseech Thee, upon Thy Word, as I read it, so that I may find food to nourish my poor tempted and tried heart. O may Christ speedily appear, if it be His will, and make crooked things straight, and my way plain.

S. L.

THE FIRST TWELVE YEARS OF MY MINISTRY.

LETTER LXI.

MY DEAR FRIEND AND BROTHER,

I am now entering upon the history of the *eleventh* year of my ministry, and I think you will find this as interesting as you say you did the last, for you will see how we were encouraged by the campaign of '41 in erecting the school, to commence, in 1842, for a *second* enlargement of the Church; but I must not anticipate, but content myself with extracting from my Diary.

1842.—January 1st. Entering upon a New Year, with many mercies around me, in retrospect and prospect, may the Lord of all enable me confid ently to trust in Him for a supply of all my wants, and give me a grateful heart to thank Him for all that *I have received,* and am *daily receiving.*

Sunday, 3rd.—A very bad cold prevented me from joining in the singing to day, yet it did not prevent me from preaching. As it was the 2nd Sunday after Christmas day, the anniversary as well of my first coming to Astley as of my return, I preached from the same text; in fact, have always preached from it on this Sunday: 1 Cor. ii. 2. "And I determined not to know anything, &c." and spoke, 1st: Of what Jesus was from all eternity, in the mind, purpose, counsel, and decree of Jehovah. 2nd: What He was in time. 3rd: What in the future.—As the only object of knowledge.—Subject of consideration, thing to be desired, person deserving our affections, ground of our hope, object of our faith,—Source of joy, and pattern of conduct. Paul's determination, made in the strength of the Lord, and kept by the same.

Monday, 3rd.—THE ANNUAL CHURCH MEETING, 35 members present. 33 have been added to the Church since we returned to Astley.

Tuesday, 4th—Ten years this very day since we

left our native place—years of mercies and of trials—years in which we have had much experience of Satan's wiles, our own heart's depravity, and the world's enmity to all that is good—years in which we have been wonderfully supplied with everything needful.

Wednesday, 19th.—Went to Bolton, and set myself to work to find out how the leasing of the mines on one of the estates belonging to my living is progressing After a long walk, found the gentleman who is negotiating on behalf of the trustees of the living, and he shewed me the draft of the lease, but I fear it will be some time yet, ere the whole is completed, for he has to peruse it, then Lord F.'s attorney, then, if approved, it has to be engrossed and executed. However, as soon as it is executed, there will be £32. 10s. for me, and that sum on the 1st of July and 1st of January, for the next 20 years. Now, if I can get the other estate into the same train, we shall be able to manage tolerably well. Our family is getting large, and expensive, but, for all His mercies and blessings, may we have grace and strength to praise and bless the Lord.

Tuesday, 25th.—A fall of snow last night, and a wintry morning, notwithstanding which, I set off for the Moss with my eldest boy. Reached Huddersfield, by railway, at one o'clock. Walked down to Lockwood, where I was shocked by learning that our old servant, who was married and settled there, had died about an hour before my arrival. Walked with the lads to Netherton, then, on my way back, called on several old friends.

Wednesday, 26th.—The most winterly day I ever knew, even in Lockwood; it rained nearly all day, and blew so terrifically that I could not go among the people as I wished. Wrote a note this morning to the Rev. Incumbent, asking his permission to inter the remains of our poor departed Mary; and Mr. B. asked that I might lecture this evening; to both of which requests he readily consented. A number of dear friends came to tea, and, about seven, I went to school, where, notwithstanding the roughness of the night, I had a large congregation. Lectured from

Ps. cxxxii. 13-17. Had many friendly greetings.

Thursday, 27th.—Immediately after breakfast I went to Huddersfield, and called on M., to see if either he or his curate would go into Lancashire for me, so that I might remain here. He could not go, and his curate is gone to Dublin. He pressed me much to lecture for him to-morrow evening, and I consented. Called on several friends, and then went to Dr. W.'s to dinner. Left them about four; went to inter poor Mary's remains; then, on to A.B., where, at tea, Mr. and Mrs. W. met me, and several other friends. At half-past seven, lectured in the school-room at A.B., from Acts xviii. "Who when he was come, helped them much which had believed through grace." After I came back to Mr. B.'s, I wrote a note to Mr. J. of A., to ask if he would allow his curate to go to Altrincham, on Sunday, I ought to have said, that Mr. OWEN is willing to go to Altrincham if Mr. CAVE will go to St. Clement's, and Mr. C. will, if any one can be got to take his place.

Mr. J. came over, and I arranged to preach twice for him next Sunday, and he will go to Altrincham.

Tuesday, 28th.—Lectured this evening at Trinity Church School-room, Huddersfield, from Rom. vii. 6.

Sunday, 30th.— A *most blessed day.* The Church at Almondbury well attended. My texts, Isa. xliii. 2, Ps. cx. 3.

Monday, 31st.—Concluded the month of January here, at Lockwood, visiting several friends; dining with one, drinking tea with another, reading, praying, and singing, with many. Much rejoicing here amongst the Lord's people.

[How many of those dear people look back on these few days with the same feelings that I do myself? Some of them are taken home to glory. How fares it with those who are yet travellers?]

February 2nd.—Arranged for C.H. to accompany me to Leicestershire, to see my dear friend and brother who was formerly my curate. We left H. at a little before twelve, got to Leicester at six, and proceeded to G— in a fly, where our dear friend was delighted to see us.

[Spent two days here quietly, and went home on the Saturday, to be ready for my Sunday services.]

9th.—Having sent out some circulars, on cards, respecting the necessity for enlarging the Church, I received, to-day, *half-a-crown* towards it, from a stranger.

Friday, 11th.—A post office order for ten shillings, for the enlargement of the Church, has come to hand to-day.

I find another source from which this information is to be drawn wants arranging, so that I shall conclude this very short letter, with expressing my thankfulness to my heavenly Father; and with my best love,

Believe me,
Your faithful Brother,
A. H.

EXTRACT FROM A NARRATIVE OF THE LORD'S DEALINGS WITH G. MULLER.

During my stay at Basle, I attended one day a meeting, at which, a venerable pious clergyman expounded the Greek New Testament to several brethren, who purposed to give themselves to missionary service. The passage to which this aged brother had then come, in the original of the New Testament, was 1 Pet. iii. 1, 2 verses, which in our English translation reads thus: "Likewise, ye wives, be in subjection unto your own husbands; that if any obey not the word, they also may, without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." After this aged brother had expounded the passage, he related a circumstance which had occurred in his own days, and under his own eyes, at Basle, which has appeared to me so encouraging for those children of God who have unbelieving relatives, and especially for sisters

in the Lord who have unbelieving husbands, and which, at the same time, is such a beautiful illustration of 1 Pet. iii, 1, that I judged it desirable to insert the narrative of this fact here. I will do so as exactly as I can remember it.

There lived at Basle, an opulent citizen, whose wife was a believer, but he himself feared not the Lord. His practice was, to spend his evenings in a wine-house, where he would often tarry till eleven, twelve, or even one o'clock. On such occasions, his wife always used to send the servants to bed, and sat up herself to await the return of her husband. When at last he came, she used to receive him most kindly, never reproach him in the least on account of his late hours, by which she was kept from seasonable rest. Moreover, if it should be needful to assist him in undressing himself when he had drunk to excess, she would do this also in a very kind and meek way. Thus it went on for a long time. One evening, this gentleman was again, as usual, in a wine-house, and having tarried there with his merry companions till midnight, he said to them, "I bet, that if we go to my house, we shall find my wife sitting up and waiting for me, and she herself will come to the door and receive us very kindly; and if I ask her to prepare us a supper, she will do it at once, without the least murmur, or unkind expression, or look." His companions in sin, did not believe his statement. At last, however, after some more conversation about this strange statement (as it appeared to them), it was agreed upon they would all go to see this kind wife. Accordingly they went, and, after they had knocked, found the door immediately opened by the lady herself, and they were all courteously and kindly received by her. The party having entered, the master of the house asked his wife to prepare supper for them, which she in the meekest way agreed at once to do; and after awhile, supper was served by herself, without the least sign of dissatisfaction, or murmur, or complaint. Having now prepared all for the company, she retired from the company to her room. When she had left the party, one of the gentlemen said, "What a wicked

and cruel man you are, thus to torment so kind a wife." He then took his hat and stick, and without touching a morsel of the supper, went away. Another made a similar remark, and left without touching the supper. Thus, one after another left, till they were all gone, without tasting the supper. The master of the house was now left alone, and the Spirit of God brought before him all his dreadful wickedness, and especially his great sins towards his wife; and the party had not left the house half an hour before he went to his wife's room, requested her to pray for him, told her that he felt himself a great sinner, and asked her forgiveness for all his behaviour towards her. From that time he became a disciple of the Lord Jesus. Observe here, dear reader, the following points in particular, which I affectionately commend to your consideration.

1. The wife acted in accordance with 1 Pet. iii. 1. She kept her place as being in subjection, and the Lord owned it.

2. She reproached not her husband, but meekly and kindly served him when he used to come home.

3. She allowed not the servants to sit up for their master, but sat up herself, thus honouring him as her head and superior, and keeping also, as far as she was able, her husband's shame from the servants.

4. In all probability, a part of those hours, during which she had to sit up, was spent in prayer for her husband, or in reading the word of God, to gather fresh strength for all the trials connected with her position. But whether this was the case or not, it is certain that thus, under similar circumstances, the time might be spent, and it would then indeed be spent profitably.

5. Be not discouraged if you have to suffer from unconverted relatives. Perhaps very shortly the Lord may give you the desire of your heart, and answer your prayer for them; but in the mean time seek to commend the truth, not by reproaching them on account of their behaviour towards *you*, but by manifesting towards *them* the meekness and gentleness, and kindness, of the Lord Jesus Christ.

THE NEW ORPHAN HOUSES,

ASHLEY DOWN, KINGSDOWN, BRISTOL.

One of the most interesting sights to the Christian philanthropist, in the neighbourhood of Bristol, is the institution above mentioned. I did not name it before, as my limited time did not allow me to go through the whole of the institution, and because I wished to read through the "*Narrative of the Lord's dealings with George Muller,*" the chief instrument, in the hand of God, in raising this noble edifice, and collecting together the hundreds of orphans, who are there clothed, fed, and educated. I have now carefully perused that volume, and my soul has been much refreshed by many portions of it, and I feel assured that, however we may differ from Mr. M. in many particulars, no true christian can rise from its perusal without being edified and refreshed. MR. MULLER thinks it right to wait upon the Lord in prayer for all that is necessary for the support of the Orphan House, his own temporal wants, and the support of several other institutions; and to *ask no one else.*

The result is astonishing. Besides having sent to him an ample supply for all his personal wants, and for the other institutions, he says, "*Without any one having been personally applied to for anything by me, the sum of* £33,868. 11s. 1¾d. has been given to me for the Orphans, *as the result of prayer to God* since the commencement of the work.' Thus faith which honours God always obtains its end.

For my own part, in my narrow sphere, I have always thought it right not only to wait in earnest believing prayer on God, but also to apply to whomsoever I thought likely to aid the work in which I have been engaged, but depending entirely on the Lord; and my efforts have always been crowned with success. I recommend my readers who have an opportunity, to read the narrative: and those who go to Bristol to visit the New Orphan House. Need I do more?

A. H.

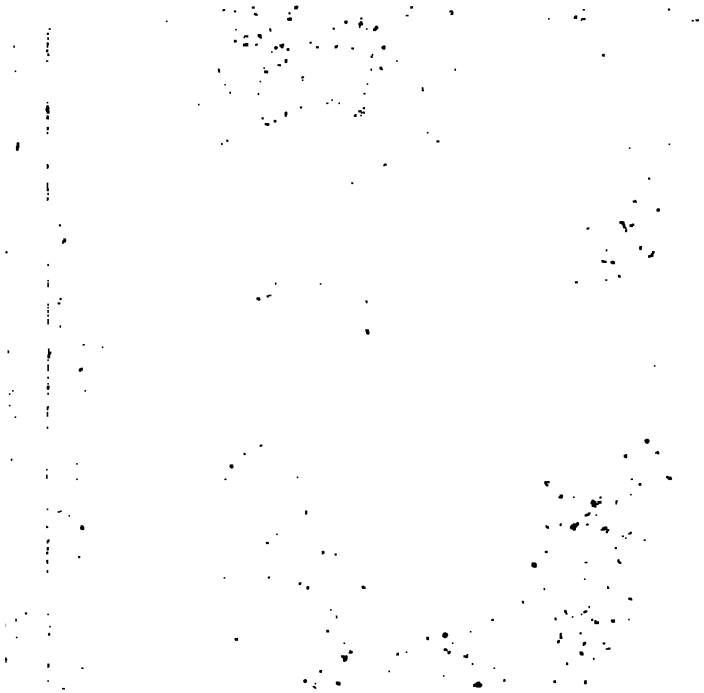
"YE ARE BOUGHT WITH A PRICE."

"BOUGHT with a price!" what value then
Did God, the great Redeemer, see,
In creatures vile as sinful men,
To purchase them at Calvary.

"Bought with a price!" and am not I
Included in the "slaves set free?"
Yes! did He not for sinners die,
Upon the cross of Calvary?

"Bought with a price!" then, O, my God,
Whose servant, now, ought I to be,
But His, who with His precious blood,
Purchased my life on Calvary.

"Bought with a price!" no more shall sin
Have vile dominion over me,
For Jesus did the victory win,
O'er sin and death, at Calvary.

"Bought with a price!" teach me, O Lord,
To realise this truth, and see
Clearly, from thine own precious Word,
My interest in Calvary.

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